

The Pretended
ANTIDOTE
PROVED
POISON:

Or, The true Principles of the **Christian**
& **Protestant Religion** Defended,
And the **Four Counterfit Defenders**
thereof Detected and Discovered; the
Names of which are *James Allen, Joshua*
Moodey, Samuel Willard and *Cotton Mather*,
who call themselves Ministers of the Gospel
in *Boston*, in their pretended Answer to my
Book, called, *The Presbyterian & Independent*
Visible Churches in New-England, and else-
where, brought to the Test, &c. And *G. K.*
cleared not to be guilty of any Calumnies
against these called Teachers of *New-Eng-*
land, &c.

By *George Keith.*

With an Appendix by *John Delavall*, by
way of Animadversion on some Rallages in a
Discourse of *Cotton Mather*s before the ge-
neral Court of *Massachusetts*, the 28th of the
Third Moneth, 1690.

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Introduction.

To James Allen, Joshua Moody, Samuel Willard, and Cotton Mather.

Men and Neighbours;

I Have seen your pretended Answer to my Book, which ye call, *The Principles of the Protestant Religion maintaired, &c.* which I have also read and well considered, and I find that upon the matter, ye have left the substance or principal matter of it wholly unanswered, and that your said pretended Answer contains little else but Railing after an extraordinary and unusual manner of Speech, scarcely to be parallell'd, and many very gross Mistakes and Perversions of my words, and some absolutely false Quotations and Recitations, alledging Words, and Sayings, and Doctrines to be mine and delivered by me in my Book, which are neither directly nor indirectly to be found there, and which are neither my express words nor so much as the most remote true and just
B Consequence

Consequence of them. But it is altogether unfair and absurd to alledge any thing upon a man which are not either his express words, but the plain and manifest sence of them, obvious to every intelligent and impartial Reader. For, to alledge a consequential sence of a man's words, which they will no wayes bear, is most uncivil and inhumane, and argueth at most a weak and desperate Cause, when ye are put to use such mean and unlawful Arts to make your part seem fair. And surely, ye who pretend to find so great fault at the supposed Calumnies of G. K. should have (at least) upon some prudential consideration, as men, shown yourselves not to be so deeply guilty of that Vice, *Calumniating*, which ye, only with great confidence, alledge, but can never prove against him.

I find, ye are not a little vexed at my Booke, but since it containeth little else but *Non-sence*, *Tautologies*, *Nauseous Repetitions*, *Cavils* and *Sophisms*, as ye alledge, why are ye so angry and fretted? why should *Non-sence* & *Tautologies*, *Cavils* and *Sophisms* vex you so very much? what aileth you, that ye come with such a company? ye seem, in great part, to resemble *Micah* pursuing some of the Children of *Dabiah* to recover your lost gods, and to answer without him, after some manner, *Ye have taken away our gods which we made, and our Priests, and ye are gone away; and what have we more?* And what have

on this that thou sayst unto us, what aileth us?
 is. but I assure you, I intend to make no such usage
 vious your gods as the *Danites* did of the gods of
Madecah, nor have I robbed any of your gods or
 madols from you, but as becoming a true Chri-
 stian, I have fairly and honestly laboured to
 convince you of your many evil and hurtful
 errors which ye set up in your hearts, as Idols
 yond false Godds; for ye may know, that the
 scripture telleth of some, that did set up Idols
 in their hearts; yea, whatever any men set up
 for their hearts, in the room and place of the
 true God, and his Precious, holy and living
 Word, and the divine dictates and Testimonies
 thereof, are but false gods, and idols of mens
 making. It is a most false and injurious Ac-
 cusation ye insinuate against me, as if I did
 Booke to perswade any, to part with an infinite and
 eternal God, and having a created Soul blasphem-
 ously place in his Throne, or to part with the pre-
 cious Bible (viz. the holy Scriptures) as a dead
 letter, and to have silent postures of their own
 much the room thereof, or that I seek to perswade
 a comese called your Congregations, to part with an
 estimable Redeemer, for a dim Light within them,
 of which may prove Darkness it self, or to have the
 whole Gospel Baptism of Christ & his Supper taken
 away from them, and the glorious Doctrines of
 election, Justification & Perseverance depraved
 and which Opinions that make man to be all, and Grace
 have small or no share in the matters of Salva-
 tion.

tion. All which are most false and injurious Accusations, with many more of that sort, which ye very unchristianly cast upon me, as I hope will clearly appear in the sequel, and doth sufficiently appear in my former Book. My desire, and earnest travail of soul is, That ye, and all others, who remain ignorant of God, may come to the true knowledge of him, and of his Son Christ Jesus, whom to know is Life eternal. I assert no created Soul or thing to be plac'd in the room of God in his Throne, but plead against you, that as God and Christ dwell in Heaven, so they dwell in the hearts of all the faithful, and that not divided or separated from their Operations and Influences, but together with them, and one with them, tho' ye would divide and separate them asunder; and that the same God and Christ, as they are one, so their operation and influence of Light and Grace are one, and that by some gracious operation & influence they are pleased to visit the Souls of all men more or less; and as God and Christ are every where present in all the Creatures, so in a more special way and manner of manifestation, beside that universal Omnipresence, they are in all men, and cannot be excluded from any of the Creatures; and therefore it is a most injurious Calumny, as if either I or any of my Friends did set up any thing in the room or throne of God; for whatever illumination, operation or influential

Effect

Effect of God and Christ we assert to be in men, we do not say that it is God or Christ, for we do not confound the Cause & the Effect, nor the Worker and his work, but we say, God and Christ, *the Word*, by which all things were made, are most inwardly present in all Creatures; and if ye deny this, ye, and not we, deny the true God; and God and Christ are Light, as the holy Scripture declareth, and are *no dim Light*, which is in you Blasphemy to assert; but, both your Eyes, and the Eyes of many are dim, yea, and blind, that ye cannot in this your blind state see the glory of God: And for the holy Scriptures, ye yourselves say, *The MIND and true SENSE of the Scripture, is the Scripture or Word*, and that was never called by us a dead Letter, nor is the Scripture dead to any but to such who are dead, and past feeling; we hold to Scripture phrase that saith, *the Letter killeth*, which we thus understand, that whoever have not the inward quickning, and living operation of the Spirit of God, that doth usually attend and accompany the outward Testimony of the holy Scriptures, to such the Letter of the Scripture is a killing Letter, and the sober of your own Church, I suppose, will not deny it, and so it proveth to all Infidels and Unbelievers, while remaining such, who are dead in their sins and Trespases, but to all who are made alive unto God, the Scriptures Testimony is a living.

sweet and precious Testimony, in all its parts and not at all either a dead Letter, or a killing Letter. And as for the *Gospel Baptism of Christ, and his Supper*, and the *glorious Doctrines of Election, Justification & Perseverance of God's elect Saints and Children*, we own them with our souls and hearts, and only disown your false glosses of all these things; ye must not think to be both party and judge in these matters, both ye and we have a most impartial and just Judge, the great Lord of Heaven and Earth, to judge and witness betwixt us, and to his Witness, Evidence and Testimony in all hearts I can and do freely leave these matters of difference betwixt us, in the mean time ye are greatly mistaken to think, that either I or my Friends decline all outward Evidences and Testimonie, or just and equal Methods or Wayes of fair reasoning and argument, touching the matters of difference betwixt us; nay, its a great, if not woful Mistake in you, we shall never fear to deal with you in all fair and reasonable wayes of dispute, either by express Scripture, or by just & rational Consequences therefrom, and then to leave all to the impartial judgment of all such who are both spiritual and reasonable men; for, to be both spiritual and reasonable are well consistent.

Ye may be greatly ashamed, (if Shame be compatible unto you, to use some of your own words) in the beginning of your Preface to

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tell of Persecutors with Cain's Club in their hands,
 when ye have been so deeply guilty of using
 Cain's Club, and continuing to justify it, in
 putting to death so many innocent Servants of
 the Lord. Ye are idle and impertinent to call
 me the *Champion*, whom the *American Quakers*
 do so much admire, I know none called a *Qua-*
ker in *America*, or else-where, that doth ad-
 mire me; we admire and adore the glorious
 God and Creator, but no man; nor do I seek
 the honour and praise of men, it is enough
 that I am loved by my Friends and Brethren,
 and that I am acknowledged to have a part &
 lot among the faithful. Ye acknowledge ye
 pass over many assertions, called by you un-
 sound, in my Book, *with a dry foot*, and so ye
 might have said, ye have passed the substance
 and matter of the whole, and the Arguments
 thereof without due notice, and rather than
 wet your feet ye will go far about, and digress
 or deviate from that which ye cannot fairly
 nor justly answer. As for *Cotton Mather's* pre-
 tended Vindication of his Father *Increase Ma-*
ther, his abuses against the People called *Qua-*
kers, I have fully answered to it in Print in a
 Book called, *A Reputation of three Opposers of*
Truth, &c. to which I refer, and which I sup-
 pose is come to his hand long before this of
 yours came to me. Ye express your fear of
 me, as if my (supposed) Apostacy had ren-
 dered me incurable; and else-where ye call me

a fearful *Apostate*, and insinuate, as if I were not only *Apostate and Heretick*, but grown beyond *Admonition*: But how know ye this, seeing ye pretend not to a Spirit of discerning or a divine Revelation in the case? Suppose I err in some things (as I have good assurance I do not in any of these things ye charge me) doth One or some few Errors or Mistakes (not willfully held) in matters that are not fundamental, render me either Heretick or Apostate? Ye, or at least, the more sober among you, allow, that men holding the fundamentals of the Christian Religion, although they be in an Error or Mistake, touching divers things, that are not fundamental, may be allowed to be true Christians, and Members of Christs Church; hence the more sober of *Presbyterians* have a charitable judgment of many, not only of *Baptists* and the *Episcopals*, but of *Arminians* and *Lutherans*, yea, and of many in the Church of *Rome* also. And I believe ye cannot give me one instance wherein ye can justly accuse me or my Friends of any fundamental Error in *Christian Doctrine*, so acknowledged by the more sober part among you, held by us. It is high and extream Uncharitableness for you so to unchristian us, but praised be God, we can, and have holy confidence to appeal from your false Judgment, to the just God, to whom we are known, and whose Peace and Justification we have in our Bosoms, that is Proof against all your false and injurious Accusations; And

I have not dealt so with you, so to unchristian you in the whole lump, or any one of you, altogether meerly for Doctrine; for I only did charge it upon you, and I believe I have made good my charge, *That your visible Churches are not the true Church of Christ*, to wit, not having that purity of *Doctrine, Ministry, Worship, Constitution, Government, &c.* that constitutes the true Church of Christ, either as the Church was in the Apostles days, or as she is yet to be restored, and is now restoring, after the great & dark night of Apostacy, yet I have freely and readily granted, that there are among you who belong to Christ & his true Church; and though you judge this a great inconsistency and contradiction, yet ye are in a great mistake, for my charge is as consistent, to grant, that some among you, yea, all who are sincere and faithful to what they do know, and are really convinced of the Truth but in part that are among you, belong to God, and to his true Church, as the Charity of many of the more sober among you, is consistent, to grant, That the most sincere sort in the Church of Rome, belong to God, and his Church, and are his People; for God hath of his People in *Babylon*, whom he calleth to come out of it; and this was the judgment generally of these called the *first Reformers*, and is the judgment generally of the more sober and judicious *Protestants of all sorts*, at this day,

day, and was my charitable judgment when I was among the *Presbyterians*, and remaineth now to be; and yet, such who have this charitable judgment of many in the Church of *Rome*, do not call her, nor own her (for most part) to be the true visible Church of Christ, but call her a *Whore*, and a *false Church*, and *Babylon*, and for this cause judge, that their separation is just from her: And as the *Protestants* generally, who are of the more sober & moderate sort, do excell these called *Papists* or *Roman Catholicks*, for their charitable judgment of many among them, because scarce any *Papist* hath the least charitable judgment of any one *Protestant* of any sort; so we the People called *Quakers* have the advantage over you, in that we have a real Christian charitable judgment, not only of all the sincere hearted among you, but among all others, that are sincere hearted, who hold the fundamentals of *Christian Religion*, that they belong to God and Christ, and are our Christian Brethren, though in many things dark & weak, and under great mistakes of judgment, that doth greatly hinder their growth, and endanger their Souls state, and therefore we labour, if possible, to undeceive them; but we can have no charity for Hypocrites, and such who are not sincere in what they profess, but having a form of Godliness deny the Power of it, and are Proud, Envious, Malicious, false Accusers, Persecutors, and of a persecuting

secting Spirit, who have killed the Martyrs of Jesus, and justify them who have so done, as you do those who put to death our innocent and Christian Friends at Boston; and though ye alledge, they suffered for their crime, That they came purposely to undermine the civil Government, and yet it is known generally over almost the whole World where New-England and Boston is named, and what they did in that matter, that it was simply for their Conscience, and for no crime in matter of fact at all, but transgressing that unrighteous Law of not returning on pain of Death; and if that be to subvert civil Government, then all Persecutors are justified, and all the many thousands of Gods faithful Martyrs and Witnesses are to be condemned for being subverters of the civil Government, for they did generally transgress the unrighteous Laws of men, under which they suffered; yea, Christ himself at this rate is guilty (which is blasphemous to think) for as the Jews said, We have a Law, and by our Law he ought to dye, and he is no friend to Caesar; but that any thing directly or indirectly was ever found in any of these our Friends put to Death at Boston, that had any the least tendency against the civil Government, ye can never prove, nor give the least colourable pretence, nor did I ever hear that any such thing was articulated against them, except in so far as ye will call that a subversion of civil Government,

ment, to transgress the unrighteous Laws ye made against the People called *Quakers*, only for their Perswasions in matters of Conscience, and their innocent and harmless Practices and Profession accordingly. And if any of them have come at times to your publick Meetings of Worship, to bear a Testimony against your Formality, and Hypocrisie; and false Doctrine, it is but the like to what some of these, well owned and esteemed as the Martyrs of Christ, did in Q. Mary's dayes, and in other times and places of Popery; where they came openly and boldly into the *Popish Assemblies*, and witnessed against them, and their Practice is commended in *Fox's Book of Martyrs*, and other Historians, as Noble and Heroical; yea, how many *Presbyterians* have highly commended the Women for throwing their stools at the Bishop reading *Common-Prayer* in *Edenburgh* in *Scotland*, above fifty years ago, and judged it as a Noble and Heroical Act, and some have imputed it to a divine Motion; but as I do not justify it, yet it doth serve justly to stop your mouthes to make that a great crime in others, only to witness by word of mouth against your false Way of Worship, when many or most of you, the *Presbyterian* sort, justify that Practice by violent hands, first of Women throwing their Stools at the Bishop in the Pulpit, and then of men violently rising against him; which is a well known Passage, and there

there are yet alive in Scotland who can bear witness to it. Ye say, ye shall have no returns from me, except those of *Rage and Wrath*, which ye shall not count it worth the while to publish any Reply unto, but what the *Arch-Angel* gave to a *Railing Accusation*. But I hope, through Gods help to disappoint you, and to give you no returns of *Rage and Wrath* at all; and tho' in my former Book I used some sharp words against you, from love and zeal to the Truth, and good will unto you, and the People of *New-England*, yet I am not conscious of any *Rage and Wrath* I used against you, though ye charge me with *Pride and Gall, and Slandering, and Calumniating with bitter Invectives, &c.* but I stand not to your judgment; however, as I retract nothing of what I then charged you with, so at present, I hope, so far to disappoint you, as not to give you any just cause to say, I give you any Returns of *Rage and Wrath*; for I shall most willingly and freely acknowledge your skill & ability of using hard words and speeches, doth far exceed my Capacity, if I durst allow my self a liberty, as I dare not, to contend with you in that manner, but I can say it singly, I love rather to contend with strong and solid Arguments, than any hard words whatsoever, and so far as it shall please God to give me leave, I shall labour to refrain them, to take away all occasion from you, of making excuse not to answer,

answer, only remember, that ye confess, in some passages, *ye have done your work cuttingly, excusing your selves, that some are to be rebuked.* But what Apology can this be more to you than to me? you must take all liberty imaginable, yea, exceed all bounds, to answer me cuttingly, and yet this is no Wrath or Rage in you, *but love and good will to me,* ye will say; for, I hope, if I be judged your Enemy ye will say, ye ought to love me; but if I use but a small part of hard words towards you, and withal expressing my love, ye will needs construe it to be *Pride, Gall, Rage and Wrath;* if this be not partial, let all impartial Readers judge. However, though your words seem cutting, yet since your Reasons and Defences, by way of Argument, are blunt and dull, I feel no wound nor smart by any thing ye have done, and am in no fear of any thing ye can do against me; for the Truth, which is the strongest of all, is my defence against you, and all your assaults. Ye not only indulge your selves, to use most hard and uncivil Language against me, but against that Wav professed by me, called by you, *the Contagion of Quakerism, and the peculiar Plague of this Age;* saying, *in Quakerism ye see the vomit cast forth, in the by-past Ages, by whole Kennels of these Creatures, for whom the Apostle has found a Name, licked up again for a new Digestion, and once more exposed for the Poyson of Mankind;* and it is especially

(say

(say ye) the more ignorant, and unwary, and envious part of Mankind which it is adepte unto; and abundance more of this sort: Which is a shame to hear, or read such odd kind of dirty words, enough to defile the Air, &c. but it is no new or strange thing that Light should be put for Darknes, and Good called Evil, and *Blessed are ye*, said Christ to his Disciples, *when men shall speak all manner of Evil against you, falsely for my sake*; if they have called Christ a Blasphemer, &c. what may his Servants expect? So used the *Papists* and *Papish Clergy* to abuse the primitive Protestants, the sincere sort and part of which, who, from true inward Conviction of Truth, and zeal to Truth, did witness against the corrupt Doctrines and Practices of the *Church of Rome*, we cordially own, and have unity with their Testimony against the same. And though ye four seek to gain applause and praise from the ignorant Multitude, as if ye were mainly concerned to defend the Principles of the *Protestant Religion*, against the *Quakers*, yet I question not but to make it appear, that the People called *Quakers* are better and truer Protestants than your selves, and whatever was of Truth, and true Doctrine, and true *Christian Practice*, or is among all the sorts of Protestants, we do own it, according to our knowledge and ability, and deny nothing of what was ever, or is true among them, only what

what is no true part of true Protestant Doctrine, but dross, or dreg, and refuse, that did or doth cleave to any or all that go under that Name of Protestants or Protestant Churches, we do justly renounce and disown; and this is not to turn Apostates, but to go forward, and follow the Lord in his further leadings and discoveries; for *Luther* (after whom, and those that did own him, the Protestants were so call'd) did plainly acknowledge, *That the Light of the Gospel that did shine in his time, was a certain sign of the glorious appearance of our Lord and Saviour Christ, and like the Morning Red that appeareth, before the everlasting Day, and rising of the Son of Righteousness*, see cap. 12. pag. 198. of his *Mensalia*, and therefore *Luther* did account the Light that shined in him, and his Brethren, but as the twi-light before the Sun arise; and it is certain, that men cannot see well in the twi-light, to discern many things; and ye your selves will and do acknowledge, that both *Luther* and *Calvin* had their mistakes, and yet ye will not allow your selves to be Apostates, that ye agree not with them in these Mistakes; and *Luther* did prophesie of a horrible Darknes that was to follow after his time, cap. 7. p. 130 of that Book; and is not this fulfilled in great part over the generality of Protestants, as well *Lutherans*, as others that go under the Name of Protestants, not to mention the People called *Quakers*, whom ye will

will not reckon to be so considerable as to have caused such a dark Cloud or shadow to overspread, it is manifest to the impartial, that these called *Protestants*, or first Reformers, as in too many things they fell short, and retained too many Reliques of *Popish Doctrines and Practices*, so in other things they did run into Extreams, as is too common for men to do, out from the middle path; and since Protestants generally own the holy Scriptures as the only supream outward Rule, and Standard, and publick Test and Touchstone, whereby to try all Doctrines and Practices of *Christian Religion*, the which also we do, it is evident, that whatsoever Doctrine or Practice is agreeable to the holy Scripture, is both *Christian & Protestant*; and there are no Principles of Doctrine received by us, in opposition to *Popery*, but what we have great Numbers, not only as good, but better *Protestants* than your selves, receiving the same Doctrine, as may int me be made appear, and not only confirm'd with Scripture-authority, but with antient Writers, acknowledged by you to have been truly Pious. The narrow-spirited party in *New-England*, and in some other parts of the world, who too unchristianly judge all others who differ from them in some matters of Doctrine, to be *Heretics, Impostors, &c.* are so far from being the whole Body of *Protestants*, that they are but a very small and inconsiderable part thereof,

of, especially ye call'd *Independents*. And tho
 ye upbraid the People call'd *Quakers* wth
 Novelty, saying, *The Novelty of the Sect prove*
their Falsity, because a *Quaker* said, anno 1659
 it is now about 7 years since the Lord raised
 us up; yet this doth nothing militate against
 the *Quakers*, more than against you called *In*
dependents and *Presbyterians*, for your being
 raised up or appearing in the World under
 such a Name and Model of Doctrine, Disci
 pline, Ministry, and as peculiarly distinguish
 ed from other Societies, and by your peculiar
 circumstances is but Novel, and of late years
 for ye cannot trace your beginning, as such
 higher than the *Brownists*, so called, of *Am*
sterdam in Qu. Elizabeth's dayes, from which
 ye have not a little degenerated, both in Do
 ct^rine and Life; and your present Model is
 yet later, and but erected since *New-England*
 was planted with English People, scarce seventy
 years ago; and in respect of Novelty there is
 no great odds betwixt seven Years and seven
 Years, yea, or seven hundred Years; for the
 Religion & Doctrine which cannot be proved
 to be as old as the Prophets and Apostles, yea
 in some sort from the beginning, is not true
 but false: It is a true saying of some antient
 Writers, *Antiquissima quid verissima*, i. e. The
 truest Principles of Doctrine are the most
 Antient: and as the *Protestants* used to answer
 the *Papists*, when they queried, *Where*
Religion

Religion was before Luther? saying, *Where*
 Popery was not, to wit, in the holy Scriptures
 sufficiently declared: we can say the same
 if we prove our Doctrine to be warranted
 from the Scripture, as we have done, and are
 able still to do, through Gods help, we prove
 our Religion to be antient enough. And tho'
 one called a *Quaker* said or writ, anno 1659:
that they were raised up seven Years agoe, this
 doth not infer the Newness of their Religion,
 but at most, that at that time they were but
 newly come to the true knowledge and faith
 of it, even as when an Infidel is converted
 out this year to the faith of Christ, it doth
 not follow, that the faith of Christ is not
 elder than his Conversion: Its true, the Name
Quakers were not given till about the Year
 before-mentioned, nor had they such Discove-
 ries and Knowledge of Truth before, as then,
 yet that doth not hinder, but the Truth then
 revealed unto them, was from the beginning;
 Men see not the light of the Sun until they be
 born into the World, yet the same light was
 in the World some Thousands of Years before
 they were born. Not one of these twelve
 Principles in debate betwixt you and us, but I
 can bring Testimonies of Protestant Writers, of
 great note and account, holding with us, as
 may in due time appear. After ye have railed
 against me, after a most unchristian and licen-
 tious manner, ye say, *Ye will give no further*

Reply unto, but what the Arch-Angel gave to a Railing Accusation. But if ye think it worthy of Imitation, to follow the Example of the Arch-Angel now at last, why did ye not so at first? Why did not the answer of the Arch-Angel suffice you at first, to have given me? What is this but to abuse the Scripture, first to use an extraordinary Licentiousness of Railing Accusations against me, and then to conclude, ye will bring no Railing Accusation, unless ye Repent you of your former Railing and Reviling Speeches against me and my Friends? I call them justly railing Speeches, because they are false, and grounded upon false Surmises & Allegations that ye can never prove; but what I have charged on you is true, and I have proved it, and can more abundantly do. And whereas ye are big with hope, that ye have now furnished New-England with an Antidote against that falsely called by you, *The Contagion of Quakerism*. If the clouds of Prejudice that are in many or most of the People, were removed, your Antidote would prove very mean and ineffectual. It is the unhappiness of too many, the prejudice of their Education, and that they have suckt in false Principles almost with their Mothers Milk, and a too great credulity to false Teachers, all which in due time God will remove; and I believe, That ye call your Antidote, may prove to many, an occasion to discover your Nakedness, Ignorance and Unsoundness

Unsoundness of Doctrine, more than formerly
 Ye tell us of a sort of *Quakerism* not long since
 broached in *Italy*, called *Quietists*; but ye
 find fault with some of the *Quakers* among you,
That they disturb the quiet of all that are about
them. As for the *Quietists*, so called, in *Italy*,
 they have not been so quiet but they have
 made a great noise in the World; however,
 that they either are, or have called themselves
Quakers, doth not appear, and their Principles
 and ours sufficiently differ. But it will not
 prove, that the *Quakers* are not a quiet and
 peaceable People, that they witness against
 false Doctrine and Unchristian Practices; for
 so did the quiet and peaceable Christians of
 old, and so did the Apostles, who yet were
 said to turn the World upside down, by their false
 Accusers.

Ye seem to rejoyce and glory, that the Reli-
 gion of the *Quakers* hath got place but in some
 more obscure nooks and corners of *New-England*:
 And what doth this prove against the truth
 of their Religion, or what doth it give you
 of glorying, more than that there was no
 room for Christ in the Inn, after he was born?
 and the *Foxes* (i. e. the false Teachers) have
 holes, and the *Fowles of the Air* (i. e. proud and
 airy men) have nests, but the Son of Man, even
 Christ (and his blessed Doctrine) hath scarce
 where to lay his head. It was not the better
 for the *Gadarens* rejoycing, that Christ de-
 parted

parted out of their Coasts. In the close of your Preface ye presume to prophesie, as if some *Enthusiastical efflatus* or breathing had got hold of you, although ye are declared Enemies to the Spirit of Prophecy, or divine Inspiration now remaining, where ye say, *The day is at hand when our blessed Saviour will purifie his Temple, and sweep Quakerism, with other Defilement, out of it, &c.* But in opposition to this your false Prophecy, I believe, and am well perswaded, that the holy Truth and Doctrine witnessed unto by the honest and sincere *Quakers*, so call'd, which ye call *Quakerism*, the day hastneth that God will abundantly plant it, both in *New-England*, and in all other parts of the World; for every plant of Gods planting, will grow, and fill the Earth with fruit, in due time, and what he hath not planted, will be rooted up. But how think ye, shall *Quakerism*, as ye call it, be swept out of Gods Temple? hath it then got place in Gods Temple in *New-England*? what is that Temple, is it your *Presbyterian* and *Independent Churches*, or any part of them? Or how can *Quakerism*, which ye hold so poysonous, that it destroyeth all men, and maketh them who hold it to be *No Temple or Church of God*, but *Apostates and Infidels, Denyers of God and Christ, &c.* have any place in the Temple of God? But this is none of the least of your many Contradictions.

C A P. I.

PAGE 1. ye alledge, *That by my over-liberal Concessions I have given cause to my Brethren, called Quakers to judge of me as the Papists judge of Bellarmine and Erasmus, who professing to be Catholicks, yet yeilded too much to the Protestants. And p. 2. ye say, It is apparent that he hath mightily betrayed the cause he undertook to patronize.* But all this is but your bare affirmation, without any proof; I have conceded to nothing but what both the holy Scriptures & the Quakers Doctrine, rightly & duly understood, will bare me out in: I should know the Quaker better than any of you, and their true Principles, having been so long, and so much conversant with them, and in unity with them; but ye neither rightly know the Quakers Doctrine nor them, and ye are not willing to learn, but after the manner of all such as were declared Enemies to the Christian Religion, ye charge false things upon them, which they no wise hold, as Celsus and other Heathen Philosophers used to charge the antient Christians, to whose false Accusations Tertullian, Justin, Origen, Arnobius and many others did solidly answer. And so, in your Imagination ye make a ridiculous thing, and call it a Quaker, and then fight against it, being

being your own shadow; yet this is not to justify any unsound words that possibly may have dropped from some ignorant & unsound persons, called *Quakers*; for as ye judge not your selves obliged to own any unsound words or practices of any called *Presbyterians* or *Independents*, no more are we to own any or every thing said or done by them who may be called *Quakers*, or may call themselves so, but yet are not one with us in spirit and doctrine. And seeing ye only mention G. F. but cite none of his words, ye had as good done nothing; I know not wherein I differ from G. F. in Doctrine, and I judge I know him much better than ye: If it were needful I could produce plain and evident Testimonies from my friends printed Books long before mine, that my Doctrine is one with theirs: But what doth it advantage you? The design of my writing to you was to convince you of Error, and that in a friendly way, if ye could have received it; and whatever be the Doctrine of the *Quakers*, ye are concerned to answer to the things charged against you, or confess your Error.

Pag. 4. Ye say of me, as if Benhadad seems to be risen again, citing 1 Kings 20. 10. But as I am not Benhadad in the case, so nor are ye the King of Israel.

P. 5. Ye call my Epistle to the People of N. England, *Paltry Stuff*, but ye only say it, and

and that is all, and this is most generally, or rather universally your way, to say and dictate things Magisterially, without proof; and since it is so, ye might have taken a more easy way, and as effectual, to have only said, to every passage and argument in my Book, as it is reported, how one refuted *Bellarmino*, saying only to every passage and period in his Book, *Thou lyeest, Bellarmino*.

Ye say, ye have turned your Minds to the Light of Christ within you, as well as ye can, and it tells you, that my assertions are bold, presumptuous and heretical. But take heed of such ignorant Blasphemy, and cease your Mockage. The Light of Christ within you, that I directed you, and all unto, is that Light of divine Inspiration and Revelation which is common, in some measure, unto you, and all men; but this ye do not believe, & therefore ye have not turned your Minds unto it, nor hearkened to the voice of it. And whereas I said, *It is the same Spirit that giveth to all Readers a right understanding of Scripture*, ye ask, *Why then have not all the same understanding of it?* but contradictory, the answer is easie, because all do not duly believe in it, as my following words make clear. Then ye accuse my following words, as guilty of contradiction, because I said, *If ye believe in Christ the Light, &c. and joyn your minds to his inward divine Illumination, he will anoint the Eyes of your Understanding.*

standing, and then your Eyes shall be opened, which ye put this lilly and impertinent gloss upon, *If ye will see of your selves, then he will give you ability to see*; and then ye scoffingly add, *This may be no Contradiction in a Quaker's Logick.* But this is not my Logick, but your Perversion; for as blind as ye are, ye are not altogether blind, as Christ said to the Pharisees, *John 9. 41. I, ye were blind, ye should have no sin, &c.* and if ye were faithful to what ye already see and know, your Eyes should be further opened: And this is good sense, and no Contradiction; and what ye see or know of Truth, in the least thing, ye see it not of your selves, but it is given you to see by that Light, which ye blaspheme, calling it, *Ignis Fatuus*, and a stinking vapour from Hell.

In pag. 6. ye alledge a most abominable Falshood upon me, as that I said in my Epistle, *That the quickening in a man, as it abides, it is impossible it should perish.* This is an absolute piece of Forgery, as much as ever *Tho. Hicks* coyned against *W. Penn*; I use no such words, and nothing but Malice can put such a gloss upon my words, which are these, p. 5. of my Epistle, *And every Soul that is thus quickned and made alive unto him, as it doth hold fast this beginning (viz. of the good Work of God in it, &c.) and as it here abideth, it is impossible that it can perish*: Where my words say, the **SOUL** cannot perish that abideth faithful, &c.

And

And this is good sence, and well warranted by Scripture, 2 Pet. 1. 10. *For if ye do these things ye shall never fall*; which according to your absurd Logick is as if he had said, *If ye never fall, ye shall never fall*; or *if Grace continue, it can not be lost*; this Non-sence and Absurdity ye charge upon me, is yours, and not mine.

Pag. 7. Because I said, the holy Scriptures are a sufficient outward Rule and Standard, whereby to try all Doctrines of men, ye most grossly, (as is your general manner) pervert my words, as if I did intimate, *as if God taught us one thing by his Word, and another by his Spirit*; The contrary whereof I have sufficiently asserted in my Book; for what the Scripture saith outwardly, the Spirit saith the same inwardly, and the Testimony of these two, to wit, that of the Scripture without, and that of Gods Spirit within, cannot differ or disagree. Next, ye blame me for not making Practices, as well as Doctrines, lyable to this Test. I Answer And so I do; for all commanded Practices of a holy Life are contained under that head of Doctrines, *for things to be done, as well as things to be believed*, are belonging to the Christian Doctrine, as the ten Commandments, and all other Moral and Evangelical Precepts and Duties witnessed of in the holy Scriptures. And why ye should blame me for calling the Scriptures an *Outward Rule*, sheweth your inclination more to
Cavil

Cavil than to Dispute, as men of solid Reason :
 Are not the Scriptures an outward thing?
 and if an outward thing, then an outward
 Rule, seeing they are a Rule, as is confessed by
 us both; and *Protestants* commonly call the
 Scriptures the *external or outward Word*, wit-
 ness the *Augustine Confession*, published by
Protestants, Article 5. And is not the *External*
Word the *External Rule*? and doth not the
 external or outward Word, intimate that there
 is an inward Word, that is the inward Rule?
 and these two agree in one, and can never
 differ, as an inward Demonstration of any
 natural Science, doth agree with the outward,
 set down in writ or print on Paper. And tho'
 I call the Scripture an outward Rule, yet I
 denie not but it hath a real service in the hand
 and management of the Spirit, to regulate our
 inward Apprehensions and Conceptions of all
Christian Doctrine, as well as our outward
 words and Actions, and so it may be called an
Organical and Instrumental Rule, in respect of
 the Spirit of God inwardly witnessing, which
 is the principal. Nor do I in the least retract
 what I have said, as ye weakly alledge, when
 I say, *There are many things wherein God doth*
reveal of his Counsel to his Children, which are
not in Scripture, either expressly or consequentially,
wherein I give a five fold instance at least, that
though ye cannot disprove, ye boldly, but
ignorantly contradict, contrary to the blessed
 and

and solid Experience of Thousands; for these things instanced, *as for a man to know his inward state before God, &c. and for a Minister to know his inward Call, and a Christian to know both his call to pray in vocal Prayer or in Publick, and returns of his Prayer from God in secret;* they are no matters of Christian Doctrine, belonging to the common Faith or common Duty of all Christians, but only are relative to a Christians private Condition and Consolation; for no Doctrine or Precept in all the Scripture requireth me to believe, or to know, whether many, or one by name, besides my self, be in a justified state, &c. but it belongs to me in particular, & therefore it is no part of the common Doctrine, or Faith, or Practice of the Christian Religion, to believe for another, or others, but every one to believe for himself. And that ye alledge, p. 9. that *Lucas* should say, *Any Quaker, if he has a mind to it, may make as good a Book himself, as the Book of the holy Scriptures,* is but a false alledgance, from a Forger of Lyes against the Truth, and is sufficiently refuted by *N. Lucas's* printed Declaration, solemnly denying, *That ever he so spoke or thought,* printed in the Appendix of *G. W. to W. P's* Book, call'd, *Reason against Railing,* being an Answer to *Tho. Hick's* Forgeries against the *Quakers*, see p. 11. of the said Appendix. And whereas *Henry Stunt* was referred unto, as a witness against *N. Lucas*, he hath

hath also printed a Declaration, that is in the same Appendix, p. 12. altogether denying, *That ever he heard him, or any other man, say any such thing in all his life, p. 12.* And yet with such Lyes and Forgeries, because ye have no better Weapons, will ye fight against the *Quakers*? And that *W. S.* denyeth the Scriptures to be the Rule to Christians; it is to be understood, in the sence that his Adversaries affirm it, viz. *the only and alone Rule, &c.* which doth exclude the Spirit of God inwardly witnessing, from being the Rule of a Christian, in any respect, and that is most absurd. And as it doth well agree with the holy Scripture, to call the holy Spirit, *a Christians Rule*, so it doth with Antiquity, for *Ignatius* in his *Ep. 14. to the Ephesians*, saith, *Using the holy Spirit, the Rule.*

Pag. 9, 10. Ye say, *G. K.* had in his Youth gotten a little of that carnal thing, called human Learning; and though one would have thought that a dose of new light would have purged it all away, yet there are some confused Dregs behind, and he will try if it may not help at a dead list. But this is nothing else but a saterical Derision; whether I had or have little or much of humane Learning, is nothing to your purpose, we never rejected any true part or parts of humane Learning, or the good and right improvement of sound Reason, but do alwayes acknowledge it serviceable, in a subordinate way

way to the Spirit of God, and these spiritual Gifts of his; nor do we reject all carnal things, but use them in their place, as Food and Rayment, and the like, as we ought to do; but carnal, and unclean, and sinful Lusts we desire to reject forever; And I can say it to God's praise, any further divine illumination I have received, hath strengthened and helped my Reason, and not weakened nor destroyed it: And for as little as I have of that called Letter Learning, I have as much as whereby I know, ye either have very little, or make very little good use of it; for sure I am, ye show little true humane Learning in this your work, and less of that thing ye call Mother Wit (an Ounce of which is said to be worth a Pound of Clergy, and least of all of any inward and spiritual and experimental Knowledge in the things of God; but I shall not glory in my Letter Learning (desiring to glory in nothing but in the Cross of the Lord Jesus Christ) nor need I to make much use of it against you in this undertaking, plain Scripture-proof, with the easie exercise of the least true Reason, can do sufficiently against you, in the mouth or pen of the least, that is enlightred in the right knowledge of the Truth.

Pag. 13. Ye confess, *The work of the Spirit, (whereby he giveth to a Saint to know assuredly) that he hath the infallible marks of a man justified, is neither Scripture nor Scripture consequence.*

And

And thus ye give away your cause fairly; for that work of the Spirit is a real inward Evidence, Word and Testimony, or Witness of a Truth, not contained in the Scripture, neither exprelly nor consequentially, viz. That A. B. or J. C. hath the infallible Marks of a justified man; for whereas ye use to resolve your assurance into a practical Syllogism, thus, Every one that hath such infallible Marks of a justified man, is justified, But A. B. hath such infallible Marks, Therefore A. B. is a justified Man. The which Practical Syllogism having two Propositions, the first is warranted by Scripture, but the second is no where warranted by any place of Scripture, viz. that A. B. or J. A. or J. M. or S. W. or C. M. hath these infallible Marks. This is the only work of the Spirit, which ye confess, is neither Scripture nor Scripture Consequence, and yet discovereth a great Truth, and very sweet and precious to such who have it; and though the Scripture be instrumental to warrant the first Proposition, yet we find no Scripture to warrant the second, viz. that A. B. or any of you have such infallible Marks; or if ye have any such Scripture warrant, produce it, otherwise acknowledge your rash undertaking.

The second Instance, that refers to an inward Call to the Ministry, ye reject, and say, It runs upon the same foolish Notion with the former. Ye say it, indeed, and that is all, but

for but say nothing to prove it to be so; yea, by
 Evi your saying it, ye show what sort of Ministers
 of ye are, to wit, *That ye are no Ministers of the*
 then *Spirit of God*, which is inward in all his true
 a. B. Ministers, and as he is inward, and inwardly
 is in-dwelling, so his Call and Motion is inward-
 ly revealed.

And though ye make a great noise, as if
 ye were mighty Defenders of the *Christian*
 and *Protestant Doctrine*, against the *Quakers* in
 these and other things; yet the *Quakers*, so
 called, are the best *Christians* and *Protestants*
 in these very *Doctrines*; for have not many
 of *Protestant Ministers*, who never had any out-
 ward Call from *Pope*, or *Clergy*, or *People*, al-
 ledged the inward Call of God in their hearts,
 to the work of the Ministry, as well as the
 inward assistance of the Spirit of God in the
 exercise of it, which yet hath no Scripture
 to prove, that such a particular man hath it.
Calvin in his *Institutions* saith expressly, *That*
God did raise up in his Day, if not Prophets and
Apostles, yet Evangelists, to reform the Church.
And Luther declaring his inward Call to the
 Ministry, saith, *He was (as it were) tugg'd by*
his Hair to the Office of the Ministry, see cap. 1.
pag. 11. Mensal. And surely this was an in-
 ward call, & had great inward sensible evidence.
 And *cap. 11. p. 19. of Gods Word*, he saith,
Sectaries and Seducers know to preach much of
Christ, but seeing they feel him not in their hearts,
 they

they leave the right ground of the Ministry. Again, p. 3. c. 1. he citeth divers Scripture to prove, That God and the holy Spirit speaketh now in true Ministers of Christ, as he did in the Prophets and Apostles, as where Christ said, It is not ye that speak, but the Spirit of your Father, which speaketh in you; and where Peter said, Holy men of God spoke as they were moved by the holy Ghost. Both which places, with others, Luther applyeth to true Ministers in his day; and yet when we commonly bring these places, the common answer of Presbyterians and Independents, is, That these places of Scripture were fulfilled to the Prophets and Apostles, but not to any men in our days. And tho' ye upbraid the Quakers Doctrine with Novelty, yet in the former instance concerning a mans being assured infallibly of his Election and eternal Salvation, as the Testimony of the Scripture is for us, so of Antiquity; for Augustine saith expressly, lib. 11. de Civit. de j. c. 12. What man knoweth, that he shall finally persevere in the Action and Progress of Righteousness, unless he be certain by some Revelation from him, who doth not teach all of this thing, by his just and secret judgment, but deceiveth no man. Where it is plain, that according to Augustine, who lived above 1200 years ago, That all who begin in true Piety, do not persevere; and That no man can know that he shall persevere, without divine inward Revelation. In both which he contradicteth you, and confirmeth

firmeth the Doctrine of the People called *Quakers*: And yet, though *Augustine* be a Saint in your esteem, the *Quakers* for holding the same thing, must be *Apostates*, and no charity allowed them to be *Christians*. And as noted and well accounted *Protestants* say the same with us, as *Grotius*, and the *Remonstrants* generally, who are all better *Protestants* in Doctrine than your selves, whether ye will acknowledge it or not. I had not medled to cite any other Authors but Scriptures, but that ye would needs be so impertinent as to state the Debate betwixt you and us, as if the *Quakers* Doctrine were a meer Novelty, and only newly started up to undermine the *Protestant* Doctrine. Whereas we have more and better *Protestants* with us, than ye have. Ye had done better not to have brought the Controversie to this issue, as if the *Quakers* were not *Protestants*, when we can easily prove our Doctrine, in all these twelve Particulars, to be warranted by *Protestants*, of better and more famous account than your selves.

In my *Third* Instance, ye pervert my words, after your wonted manner, saying, p. 14. That I hold, men are to vary, or an inward call to pray, or perform any Religious Duty. But I did not say so, but that every true Christian should know his inward Call to pray or give thanks, from *Psal. 27. 8.* which ye wholly pass by unanswered. Now to Know the inward call is one thing,

and to Tarry for it, is another; some inward calls are to be waited for, as when a duty is not alwayes required of a man, but only at certain times, as *vocal Prayer, &c.* But as such Duties as are continually required of us to be done at all times, as *To believe in God, To love God, To fear him, yea, and continually to pray unto him* with inward breathings and desires, have a continual inward call and command, that needeth to be known, although it is given, and no man should suppose it will be wanting to him to do every thing that is his continual Duty.

Ag. 16. Ye say, Ye deny not but the Spirit of God doth still put an impulse on the Spirits of his People frequently, but ye query, Is it self-evident, or must not the warrantableness of it be tryed by Scripture rules? I Answ. It is self-evident, and yet may be tryed by the warrantableness of Scripture Rules; but the warrantableness of a practice doth not prove in the least the impulse or motion to be divine; for a wrong or evil spirit may move a man to do a thing that is not unlawful or unwarrantable in it self, as to take a Journey from *England to America*, and yet if he obey such a motion or impulse, he should not do well, and might suffer great hurt thereby. And if a divine impulse have no self-evidence, or some inward self-evidencing Light to discover it to be divine, it is good for nothing, for it leaveth a man still in the

the dark, and at uncertainty; surely Gods inward leadings are sure & certain, as thousands to Gods praise can witness against all your ignorant, but presumptuous Assertions, without any Proof. And ye say, *I tell you, that Phillip, Peter, and others, were extraordinarily called to such and such Services*; where ye pervert my words; for I do not say of these particular Services mentioned by me there, that they were extraordinarily called unto them; for to go to a place, or Persons, to preach the Gospel, is no extraordinary, but ordinary inward Call of Gods Servants in all Ages, though Peter, and the other Apostles, had in other cases extraordinary Calls and Revelations.

That place in *James 4. 15. If the Lord will*, ye understand it only of divine Providence, permitting any man to do what he willeth, if not forbidden in Scripture. But as this is meerly begged by you, without all proof, but your bare affirmation, so it is altogether absurd; for how many do rash and hurtful things both to themselves and their Families, which yet are not forbidden by Scripture, as for a man to leave one place, and remove to another beyond Seas, is not forbidden in Scripture, and yet if he undertake such a thing, meerly because divine Providence doth not outwardly stop him, by some cross event, without the inward sense and approbation of divine will, inwardly permitting or allowing

him, he may have cause to repent it all his dayes; for many by so doing, have fallen into great Inconveniencies. Ye are miserable comforters that will not allow to People that privilege, that they may wait to know Gods divine good Will and Approbation in their hearts, in their removals from one place to another, and in other weighty concerns of this Life. And as concerning *Marriages*, ye do allow People to ask Gods mind and counsel with whom to joyn in Marriage, and if they are not to expect a return of their Prayers, otherwise than a bare outward permission of divine Providence: What is this but to mock God, and deceive poor People? But to Gods praise many can say, they have both sought and received Gods counsel, with whom to joyn in Marriage, and because thereof have found their Marriage made both blessed and comfortable unto them in the midst of all Tryals.

Pag. 17. Ye call my saying, That God answers the returns of the Prayers of his People, &c. *A Quakerism*, i. e. *Non-sence*; I pity your Ignorance, and want of Experience. May not the frequent and reiterated Prayers of his People, for the same thing, be called, the *Returns of their Prayers*? as when a Child returneth again and again to seek a thing of his Father; and that God answereth these reiterated and returning Prayers, as in *Pauls Case*,

who

who Prayed for one thing thrice, thousands can witness, though to you this is Nonence, because ye have neither sense nor salt in your selves to discern it ; It is a great encouragement to pray unto God, that we find him to answer us by his living voice and speech in us ; and when God speaketh to us Scripture words or promises by his living voice and speech in us, it is a new Revelation and divine Inspiration to us, although not of any new doctrine, for there may be thousands of new and distinct Revelations of the same Doctrine, as there may be a thousand sights and eyes beholding the same thing, and a thousand Voices speaking the same thing, and all these Voices are new and distinct, and yet the thing spoken is one and the same, and Ancient, and not New.

Pag. 18. That the word of the Lord grew and multiplied, ought to be understood as well extensively, in respect of multitude of living Testimonies, as Intensively, in respect of Efficacy ; for there was both at that time ; and though there was no new Doctrines, yet there were new, and that manifold and frequent living Testimonies to the same Doctrine ; and therefore the Word it self was properly increased and multiplied.

Ye blame me for saying, *Christ and his Apostles expounded the scriptures by Inspiration, and yet taught no new Doctrine* : but it seemeth ye have forgot that *Paul said the same, Acts 26. 22.*
for

for all that Christ and the Apostles taught and enjoined, was either declared or fore-told by the Prophets long before; therefore the Doctrine was the same for substance, and the Gospel was preached to *Abraham*, and to the Prophets, but after Christs Resurrection, the Dispensation of it was more clear, and full.

Pag. 19. ye blame me for Charging that upon you in the 12th Article which ye never believed, much less professed, viz. that the Scriptures ought to be believed only for their own outward evidence and Testimony, and not for the inward Evidence and Testimony of the holy spirit in mens hearts. But in this ye are equally impertinent, as in most other things, as I have showed in my Answer to Cotton Mather, to which I refer more at large. Ye say, *The scripture is the only Rule of Faith, and hath a Self-evidence, but the inward Testimony and Witness of the Spirit hath no Self-evidence*, but as some have called it, *Medium incognitum assentiendi*, i.e. and unknown middle or mean of assenting; and that ye deny all *Inspiration* and *Revelation*, properly so called, all this proveth you guilty in the sight of all impartial men, for to talk of an evidence or witness among men, that hath not a certainty or Self-evidencing Authority in it, by it self, is absurd and illegal; he who is a witness or evidence among men must not borrow his evidence from another; and to

say

say the Spirit of God in his inward teaching and illumination hath no proper and selfevidence, as it derogates from the Glory of it, so it is as absurd as to say, the Suns light at noon day hath no evidence of its own, but men must light a Candle to let people see the suns light at noon ; This is rare Logick of yours.

Ye insinuate, *I seek out more senses of the word Logos than it can bear, without Tautologies*; but if these be Tautologies the English Translation of the bible hath made them, and not I, and yet a true difference can be assigned by School-boys, betwixt Communication, as passing betwixt two or more, and words of talk and speech, that may be of one, when none doth answer.

Pag. 20. ye will have the word of God compared to Bread, Rain and Dew, only for the efficacy of it, and not, or the extent and plenty of it ; but for this we have your bare authority, contrary both to Scripture and Experience of thousands, who witness the Word of God plentifully to dwell in them, like to the drops of Rain and Dew for plenty of the divine droppings and showerings of it, as well as for efficacy.

Ye grant, *The Scriptures are both by Metaphor and Metonymy called the Words and Word of God* ; and in so doing ye give away your cause unto the Quakers, for we say the same, although the great out-cry hath been against us, that we do not allow the Scriptures to be properly

perly & without all figure of *metaphor* or *metonymy*, the words and word of God: And since ye thus agree with us, I see not how ye can call us *Apostates* for gain-saying you in this particular.

Pag. 21. Ye say, *I conjoind the Metonymie efficienti with a Metonymie signi*: but I say ye prevaricate; for I neither mention the one nor the other, but the examples brought by me signifie both these kind of *Metonymy* without confusion, for *Moses* books are called *Moses*, by the *Metonymie Efficienti*, and *Isaiah* his book is called his *vision*, by the *Metonymie Signi*.

C A P. I I.

I shall briefly take notice of your Perversions and Omissions in this Chapter, and so proceed to the end; for it is but wasting time and paper, both which are to be better bestowed than to follow you at large.

Ye disown the word *Inspiration*, as given in our dayes, Pag. 22. wherein, as ye are singular, so ye are inferior to the *Church of England*, who for all your pretence to spirituality of Worship, and Praying by the spirit, yet are short of them; for they, in divers places of the *Common Prayer*, pray for *Inspiration*, and the *Scots Confession of Faith*, in *John Knox's* dayes, says expressly, *That Faith is the Inspiration of the holy Ghost*: And therefore your Ignorance and Prejudice doth here plainly appear, and instead of defending the
Protestant

Protestant Religion ye but betray it and re-
nounce it; for sober *Protestants*, both *Episco-
pal* and *Presbyterian* do own *Inspiration*, which
ye plainly deny.

Pag. 23. The Scriptures that both the As-
sembly and ye cite, *That divine Inspirations and
Revelations are ceased, to wit, of Antient Do-
ctrine* (for we plead for no New Doctrines)
are wholly from your purpose, as 2 *Tim.* 3.16,
17. *Heb.* 1. 1, 2. & *Prov.* 2.19. or any others;
for notwithstanding all these Scriptures, *divine
Inspirations, and new internal divine Revelations*
continued in the Church after all this, in and
with the Apostles. But ye grossly prevaricate,
by your unfair way of answering, *That there
was no New Revelation of any New Doctrine, or
New Doctrinal Truth*; And thus ye think to
elude my Arguments before the Eyes of igno-
rant Readers. But this mean Art of yours will
not do, for ye fight against your own Shadow,
and not against our Doctrine; for we assert
no *New Revelation of any New Doctrine*, but
of the *Antient Doctrine* abundantly delivered
to the Prophets and Apostles; but as their
Faith could not save us, so nor could their in-
ward Inspiration and Revelation.

Pag. 27. Ye blame me, for pleading for ex-
traordinary Revelations, such as the Apostles had;
which is a gross Perversion, and plain Contra-
dictory to my words; for I told you, that the
distinction of *Ordinary and Extraordinary Re-
velation,*

velation, may in a true sence well be admitted, and the Prophets and Apostles had both ordinary and extraordinary; we plead for the ordinary Revelations they had common to them, with other Saints, but not for the extraordinary they had; whereas your Confession denyeth all sort of Revelation.

Again, ye blame me for confounding Inspiration, Revelation and Illumination; but I say, they are one and the same thing, and it is great Non-sence to seperate or divide them; and all the differences betwixt them that ye alledge, are meerly begged and affirmed, but not in the not least proved. Ye should remember, ye are not now in the pulpits, where people take things on trust for your bare Authority, but that your Book is gone abroad; ye should bring better Proofs than bare Assertions. 1st, Ye say, *Illumination is common to all Believers, Inspiration is peculiar to some*: But this last is denyed, not only by us, but by the Church of England, and the Scots Confession of Faith in John Knox's days, and by the general sence of antient Writers, especially Augustine, who frequently mentioneth Inspiration in his Works. 2^{dly}, Ye say, *Illumination ordinarily accompanies the diligent use of the means; Inspirations, ye say, usually come upon men, without using any means for them*. But this second distinction is also meerly begged; *Illuminations and Inspirations come at times with the outward means, and at times*

times without them, and yet not without all means, very frequently even outward; for both the Prophets and Apostles used means to prepare them to receive *divine Inspirations and Revelations*, and in the use of means received them frequently; for *Acts 10.* while Peter went up upon the house top to pray, about the sixth hour, he had a *divine Revelation*; and when Peter preached to *Cornelius*, and others, the holy Ghost fell upon them; and as they ministered to the Lord, and fasted, to wit, certain Prophets and Teachers, *Acts 13. 2.* the holy Ghost said, *Seperate me Paul and Barnabas, &c.* It is great ignorance, and want of Experience in divine Mysteries, to think, that *divine Inspirations and Revelations* are without all means, or tend to make either outward or inward means void and useless; for commonly and generally, all ordinary divine Revelations come in the use of some means or another, as *hearing, reading, prayer, meditation, watching, and silent inward waiting*, all which are means, and most especially and alwayes in the exercise of true Obedience unto God. Your 3^d Distinction is to as little purpose, viz. *That Illumination becomes habitual, but Inspiration is transient*; for if by *Habitual* we understand permanent and abiding, *Illuminations and Inspirations* may be, and are permanent, of some sorts, and of other sorts transient or passing. Your 4th Distinction is also

also vain and idle, as *that illumination encreaseth gradually, but not so Inspiration*; for they may and do increase or decrease, according to the various kinds of them, and he who is faithful to God may expect his Inspirations daily to be increased, & continued with him. *Lastly, Ye say, Illumination is alwayes understood, whereas Inspirations sometimes are not understood; but no more is Illumination alwayes understood; yea, how many have a divine Illumination, and yet underit not? and ye your selves deny that Illumination hath a Self-evidence, for then it would be objective Revelation, and fit to be the Rule of Faith and Life, which ye deny, saying, the Scripture is the ONLY Rule.*

Pag. 28. The Saint. Experience of inward enjoyments of God and Christ, beyond all words, warranted from 1 Cor. 2. 9, 10. Ye call, *a Rapsody in commendation of our silent Meetings*; but this is a poor evasion and answer to so weighty a place of Scripture, with divers others adjoynd; but blind men cannot judge of Colours.

Pag. 29. My Comparison taken from the outward teaching of humane Sciences, that presuppose some inward Principles of natural Knowledge in the Learners, whereby to show the consistency and harmony of outward teaching of divine things, and the inward teaching by the Spirit, as presupposed in part, and in the other part accompanying the outward Teaching

Teaching, ye understand it not, and therefore
 ye call it *Impertinent*, but impertinently talk
 against it; for I do not intend by the same to
 hold forth any *New Revelation* of any new Do-
ctrine, as I have oft told you, but a new Reve-
lation of *antient Doctrine*; and the comparison
 is proper and pertinent in this respect, that as
 outward teaching of natural things require an
 inward Principle and light of Knowledge, that
 is natural, so the outward teaching of spiritu-
 al and divine things require an inward Prin-
 ciple of divine and spiritual Knowledge, where-
 by to enable the Soul to perceive them, other-
 wise a man could be no more capable to know
 divine and spiritual things, than a Beast would
 be capable to know humane things; for as the
 Spirit of a man teacheth man things of men,
 so the Spirit of God in men, teacheth them,
 who hearken thereto, the things of God.

Pag. 31. Ye blame me, for putting a *scurrilous*
Title upon that ye call the reverend *Assembly*, call-
 ing them *Fait-makers*, who never pretended to
 any new Revelations of any article of Faith, more
 than is contained in Scripture. But as they pre-
 tend not to that, so nor to any new Revela-
 tion or Inspiration of that Doctrine which is
 contained in Scripture, and that is their great
 fault to deny all such Revelation, even of that
 Doctrine there contained; for without divine
 inward Revelation and Inspiration, the true
 Faith of the Doctrines contained in Scripture
 cannot

cannot be discovered, no more than we can see to read what is printed in a Book without light; and therefore their Faith is but a made Faith, and also that in the ignorance and blindness of their minds they have made things Articles of Faith, which are false, and contrary to Scripture, and therefore I am not to be blamed for so calling them.

Pag. 33. By your granting, *That there is a spiritual feeling and tasting, and intuitive Knowledge of God and divine things*, ye give away your cause to the Quakers, and contradict your grand Principle, *That there is no divine Immediate Revelation*; for intuitive knowledge is immediate, and immediate knowledge must have an immediate Light and Revelation, as when I see a picture of a man in a Table, or read a discourse of him in a Book, that knowledge of him is only *abstractive* and *discursive*, as also when I see *England* only in a Map, and that is but remote and mediate knowledge; but when I see a man face to face in the clear light of the day, and see the Land of *England* itself, that Knowledge is *Immediate* and *Intuitive*. But tell me in good earnest, do ye indeed grant, that there is an *Intuitive Knowledge of God*, that is not *discursive* and *abstractive*, that is, certainly to see God, and to hear him without a necessity of the interposition of words, or other means? I am sure this is *Immediate Revelation*, and I am as sure that ye commonly

commonly deny it, and tell People, *They shall not see God, nor see him in this mortal Life; for the vision of God is reserved to the future life, as ye use to say.* But ye say and unsay the same thing, a vice ye charge upon me, but are guilty therein yourselves. And granting it be so, that we have no *Intuitive Knowledge* of any divine Truth, whereof we had not a *discursive Knowledge* before, this saith nothing against our Principle, no more than that a man first hath a *discursive knowledge* of *England*, before he see it. We grant, the *discursive knowledge* is serviceable, and commonly introductory to the *intuitive*, and yet both may consist together, though the *intuitive* excelleth the *discursive*, as far as the sight of the Land of *England* excelleth the sight of the bare Map of it. *Discursive Knowledge* cannot be without words, or pictures of things, and signs of them, but *Intuitive Knowledge* can be without all words & signs; & now if ye grant that men have a knowledge of God, and Christ, and divine Things, without all words, i. e. without the Scripture, ye fairly give away your cause; for if without Scripture, then surely by *Immediate Revelation*; for the Scriptures are the means, ye say, altogether necessary to obtain all the knowledge of God that any have, or can have in this mortal Life. But for the better Information of the Reader, I say, the Scriptures are the usual necessary means (in God's ordinary way of working) whereby

whereby men obtain the *Doctrinal* and *Discursive* Knowledge of the Christian Faith and Religion. And seeing the *doctrinal* and *discursive* Knowledge is of great service to prepare the Souls of men for the *intuitive* and *sensible* Knowledge of God, that cometh after, that is, an immediate enjoyment of him, a taste and sight of him, that he is good and gracious; and also, seeing this *intuitive* and *sensible* knowledge of God is gradual, and is to encrease in the most advanced, and that the *doctrinal* knowledge hath still a preparatory service to the same, it followeth, that the holy Scriptures have a preparatory service and use to Gods Saints, while in the mortal Body; yet in so far as the end of this preparatory service is answered, by the Souls obtaining some degree of that *intuitive* and *sensible* knowledge of God, by the sight and taste of him, as inwardly revealed in and through Christ, that immediate service and need of the Scriptures, ceaseth, in respect of that degree of *intuition*, *sight*, *taste*, and *sensible* knowledge of God, that the Soul hath for that present time; even as when a Husbandman useth many means & instruments of Husbandry, to procure Bread, and other good Provisions for himself, the use of these means and instruments are alwayes necessary at times, and that frequently; but there are times that he enjoyeth the fruits of his labours, that he eateth, and drinketh, and is refreshed;

and

and when he sitteth down to eat and drink at his Table, he needeth not, in those intervals of time, to use his instruments of Husbandry, as the Plow, the Cart, the Hoe, &c. nor so much as at that time to think of them: And thus it is as touching the use and service of the Scriptures, and other outward helps and means, the use, and service, and profit of them is great to all the Saints and Children of God, in this mortal life, to the end of it, even as the use of the instruments of Husbandry is to the Husband-man; but yet there are times of feeding in the House of God, where the Souls of the faithful, either together or apart, eat of the heavenly Bread, and drink of the heavenly Wine in the House and Kingdom of God; and these times are frequent; and at such times the need of Scripture words, and of all words that consist of Letters, do cease; as when a man eateth Bread and drinketh Wine, and hath his taste well, he needeth no words to tell him of the taste of it, he tasteth it without all words that the mouth can utter; and even so, the Children of God at times, yea, frequently taste of the goodness and sweetness of Christ, by an inward sensible taste, without all Scripture words, and without all present remembering of them, yet if at such times the Spirit of God bringeth them to their remembrance, they have a service, at least to increase the doctrinal and discursive knowledge

Judge of God in them, and further to open the Mysteries of the *Christian Doctrine*, which is a great gift & blessing of God in its place.

Pag. 34. Ye alledge, *I introduce an Hypothesis that is a Castle in the Air*, that they say, there is no sensible or intuitive knowledge of God in this Life. But I say, many or most of you expressly deny it, I mean, most of these call'd *Presbyterians* and *Independents*, as I have had to do with them before now, who have told me, *There is no sensible knowledge of God at all, no sight, nor feeling, nor taste of him*, and they give a reason for it, viz. *That only bodily things could be seen, felt & tasted, but God being a Spirit, could neither be felt nor tasted; & tho' the Scripture use these words of seeing, tasting & feeling, they say, they are as improper and metaphorical as when it is said in Scripture, God hath Eyes, Hands and Feet, &c.* Again, though ye seem to affirm it, yet it is in contradiction to your selves; for it is an absolute Contradiction to say, *A man hath a sight of God, and taste and feeling of him, and yet hath no immediate discovery and knowledge of him*; as much as to say, *I see and taste Wine, and yet I have no immediate discovery or knowledge of it*: All sensible knowledge is immediate, in regard of their Objects.

P. 34. Ye blame me that I say, *ye preach altogether an absent Christ*; but ye wrong and pervert my words, as your manner is; my words are

are, p. 36. They preach altogether an absent Christ, as some of them say, Christ is not really and properly in his People; or if present, a Christ altogether dumb and silent, &c. So ye see, my words are not positive, but dis-junctive or alternative. But if I did say so, it is according to your own Doctrine, though ye seem to contradict again; for do ye not generally accuse the Quakers for setting up a false Christ, because they preach him present, and in his Saints, yea, and in all men, in some respect; and as Pardon Tillinghast and Benj. Keech call Christ in the heart a false Christ; so John Owen whom ye esteem your reverend Brother, in his *Latine Treatise* against us, answered by Sam. Fisher, saith, *If Christ be in every Quaker, there are as many Christs as Quakers.* So you may see I do not wrong you; and your Assembly ye so much honour, say, *It is blasphemy to say, the Saints are partakers of the Godhead.* And this is to exclude Christ with a witness. And if some of you say, *God and Christ are in the Saints;* yet ye deny all immediate discovery, sight and revelation of them, objective, or by way of object, which is as great Non-sence as to say, A Man converseth with his Wife in one House, eateth, drinketh, lodgeth with her, and hath fellowship with her, and yet she hath no immediate sight nor knowledge of him, which she must needs have, if she be not blind, senseless and stupid; and it is a most palpable

Contra

Contradiction in you to say, Men have an *intuitive* and *sensible* knowledge of God, that is distinct in specie from *discursive* knowledge, and yet God and his Spirit, in all his inward operations, giveth no self-evidence thereof, but is *medium incognitum assentiendi*, i. e. an unknown mean or Principle of assenting, as the School-men phrase it, particularly *Robert Baron*, Professor of Divinity at *Aberdeen*, in his Book, called, *Apodixis Catholica de formali objecto fidei*, against Jesuit *Turnbul*, more particularly cited in my Book of *Immediate Revelation*.

Pag. 37. The different degrees of *Revelation*, well warranted by Scripture, ye blasphemously and ignorantly call *Rabbinical Fopperies*: That there is not only a gradual but specifical difference of divine Revelations, I never denied.

CAP. III.

I Intend throughout principally to notice your gross Perversions, and other gross Abuses and Mistakes, which will in effect sufficiently answer all ye have said, and leave my Book, and the evidence of Truth held forth in it, remaining in its full force and strength against you, and the rather, that the principal Controversie, viz. *That of the Scriptures*, and *That of inward divine Revelation and Inspiration*, is the more fully already here handled; for indeed

deed these two are the Balis and Pillars of the following Controversies.

Pag. 36. Ye pervert my words, as if I did affirm, *that the Scriptures only were a Rule to try Doctrines betwixt men and men.* But I neither mean nor say any such thing. I believe they are a Rule in the hand and management of the Spirit, to regulate our inward apprehensions and thoughts concerning all *Christian Doctrines*, and yet the Spirit's inward Witness is the greater Rule.

Pag. 39. Ye say, *To call the Spirit the Rule, is Non-sence.* I say, to call the Spirit (not abstractly, but) conjunctly with his inward witnessing and speaking, is good sence to all, but such as you, who have not sence to understand it. *Ignatius*, as I have said above, a more worthy man and precious Martyr of Jesus, Ep. 14. to *Ephes.* called the holy Spirit *the Rule.*

C A P. IV.

Pag 41. Ye own, *That natural and acquired Gifts of Letter Learning, (without a divine Inspiration) are sufficient to qualifie a Gospel Minister; and that Grace and true Piety is only accidental; which, ye confess, may look black at first view.* It is so far well, that since this is your Doctrine, that we have it under your hand, and it deserveth to be engraven in Capital Letters on the Doors of your Meeting House.

Houses, that the People may generally know it; for very many to whom I have told it could not believe it to be your Doctrine; but however, now it is a good proof that y^e print it as yours. Another saying of yours, equally famous, and which deserveth the same equal inscription in Capital Letters, is, that ye say, *It is no absurdity, that a man may be a true Minister, and not a true Christian.* But how then can he beget any unto God? If he who is no true Christian can beget a true Christian by his Ministry, it will as easily follow, That he who is no man may beget a man; for as in spiritual generation, a man is but the Instrument, so in the natural, when a man begets a man child, God is the great Maker and principal Cause, and man the Instrument. But though ye would make the ignorant multitude believe, that your Doctrine in this is *Protestant Doctrine*, yet I say it is *Popish*, and ye have no other Argument but the *Papists* Arguments to defend it, to wit, some Perversions and false Glosses of some Scripture places, as, *The Priests sit in Moses's Chair, &c.* But *Luther*, who is judged, as it were, the Father of the *Protestants*, and whose followers were first called *Protestants*, hold with the *Quakers* against you, and called them *Sectaries* and *Seducers that know how to preach much of Christ, but feel him not in their hearts*, cap. i. p. 19. *Mens* as noted above. To my Arguments against

an impious Ministry, who have no true Piety, ye answer little, but with a strong Denyal, and so may any child or fool give a denial to the strongest Arguments that can be brought; And seeing ye plead so expressly, *That an Impious Ministry is God's Ordinance*, to wit, *such as have no true Piety*, it is no wonder that New-England abounds with such impious Ministers, for this Doctrine opens a door unto them.

Pag 42. Ye deny, *That God gives you infallible Rules, ordinarily and immediately, whereby to know mens hearts.* It may be granted, they are not given to you, because ye believe not that which giveth a true discerning; but that Gods People, who are made alive unto him, and begot into his Image, being Children of one Father, and having his seal upon them, are known one to another, where due watchfulness and diligence is used, and that kept in which giveth the true discerning, is not only a Christian Doctrine and Experience, but hath been the experience of some Presbyterian Ministers, in their purest times, above seventy Years ago; witness *The fulfilling of the Scriptures*, a Book set out by a zealous Presbyterian not very long ago, who relateth, how Robert Bruce, a Presbyterian Preacher in Edinburgh in Scotland, had a spirit of discerning, by which he freely declared to Robert Blair, *That though his Sermon was elaborate, yet it had not the Spirit of God, although the Doctrine was*

not blamed by him. And I have oft heard them say one to another, *Let us go hear such a man, he is a living man, and hath a lively and powerful Ministry; and of others they would say, They were dead and dry.* And seeing one living man can know another naturally, why cannot one spiritual man know another living spiritual man, spiritually? a Sheep can know a Sheep, and a Dove a Dove, and a Man can know a Man, and yet a Saint cannot know a Saint, by your Logick, viz. certainly and infallibly. And as to the word *Immediately*, used by you, I say, a Saint may know a Saint as immediately and infallibly, as a man may know a living man, to wit, he knows him to live by immediate Motions, and workings of Life, that immediately reach to his natural Senses, and he seeth him breathe, and heareth him speak with strength of natural Life, and that his discourse has Wisdom and Reason in it; so a Saint or spiritual man may and doth know another Saint or spiritual man by immediate motions and operations of spiritual Life that immediately reach to his spiritual Senses; and it is the divine Inspiration of the Spirit of Life that maketh spiritual man, and giveth him both these spiritual senses, and the infallible use of them.

Pag. 42. Yesay, *The Apostles never pretended to a Spirit of Discerning.* If ye mean, to know all the secrets of mens hearts, I did not affirm it;

but that they had a knowledge of the sincerity of some, and of the insincerity of others, most clear from many places of the New Testament; for did not *Paul* most positively affirm of some particular Names, *That they were writ in the book of Life?* And did not Peter know, and that by a spirit of discerning, the dissimulation of *Ananias & Saphira?* And that they might be deceived before they received the holy Ghost, in that plenty, as after Christ's Resurrection, or even after, in some particular men, argueth nothing against the infallible sense & discerning where it is given; it proveth, is, that they had not alwayes the perfect exercise of it. The natural Senses are infallible, touching natural Objects, not absolutely but according to such due conditions; and so the spiritual Senses, according to their due conditions, have their Infallibility.

And whereas I shewed in my Book, *That neither the example of the Pharisees, nor of Judas could defend a Ministry, without Piety, because the Pharisees and Judas were yet under the legal Dispensation.* But the question relates to the Gospel Dispensation, in its more clear & perfect discovery, after Christ's Resurrection; this ye slightly pass, telling, *That the Gospel was preached in the time of the Law.* But the Dispensation and Model was changed, ye confess; and as there was a change in many

Many things, as the *Sacrifices and Circumcision*
&c. So of the *Priesthood*, and manner of it.

Ye inlinate fallily against us, *That Hypocrites*
may be infallibly known by their meer looks.

Pag. 44: *That a man may have tiety, and*
real sanctification, and yet not have a ministeri
and spiritual Gift of Knowledge and Utterance
so as to be able to teach others, is granted: but
yet whoever have these spiritual Gifts, have
in some measure the Grace of Sanctification
which is the root of them; even as every
School-master is a man, but every man is
not a School-master; every man is a living
Creature, but every living Creature is not a
man. Unsanctified Gifts that any may pre
tend unto, are not spiritual, but carnal, and
are not so worthy as to be esteemed the fruit
of Christs purchase. Your saying, Ye have
too much cause to be perswaded by Scripture Rules
that G. K. is an Apostate, and unsanctified man
 I little regard, your Tongue is not slander
 ye know me not, and ye pretend to no infallible
 discerning of me, and therefore by your con
 fession ye may be mistaken; and ye neither
 have given nor can give any Scripture Rule
 to prove me such. Men of your spirit called
 the Lord a *Blasphemer, a Glutton and a Wine*
bibber, and therefore it is no strange thing
 that ye call me as ye do; but my comfort is
 that I am known to God, and to many of his
 Servants; and this your Reviling and fallacious
 Speech

speeches will turn to my good, and to your hurt and shame, if ye repent not, which I wish ye may.

Pag. 45. Ye say, Ye do not plead for scandalous Ministers, whose Conversation is contradictory to their Profession and Doctrine. But by this ye fall into a gross Self-contradiction; for did ye not plead your Doctrine from the example of the Pharisees, whose Conversation was contradictory to their Doctrine; for Christ said, *They did not as they said*: Ye blame me unjustly of forgetfulness, but are exceeding guilty of it your selves, and much worse. And besides, the Qualifications required in a true Bishop or Preacher, do equally require him to be really holy, and pious, and virtuous, as to seem or appear so to be, *1 Tim. 3.1. Tit. 1.7,8. A Bishop must be blameless, &c. Jobber, just, holy, temperate, &c.* he doth not say, let him be a Hypocrite, only let him seem to be so, but let him be so.

Pag. 48. Ye say, *Grace hath a spiritual sence, and when the Spirit of God influenceth it, it can feel it.* Ye need to explain this further, how Grace feeleth the influence of the Spirit; Is Grace an intelligent perceiving & intellectual being? doth not the Soul feel it, or is it only the Grace that is sensible of the Spirits influence, and the Soul insensible and stupid? If a Quaker had so expressed himself, ye would have called it Non-sence.

My

My application of *H. 12.27.* to things mens making, though ye call it *most gross*, is but your bare affirmation; for why are not things of mens making, becomprehended under things made, as well as the things of the old Law, which though first appointed of God, yet seeing men did seek to hold them up beyond their due season, they were nothing as such, but beggerly Rudiments, and things of mens making; and Christ said, *Every plant that is not of my heavenly Fathers planting, shall be pulcked up; and every work of man wrought, shall be burnt up.*

Pag 49. Ye grossly and most falsely accuse the Quakers, That they confound the witness of God's Spirit, and their own Spirit. This is utterly false.

Pag. 50. Ye say, The Spirit, when he witnesseth, doth it infallibly, yet he doth not make our Spirits infallible. Here ye use a little fallacy, but it is a very thin fig-leaf, and will not cover your Nakedness; for though he doth not make the spirits of his Children absolutely and in all respects infallible, yet when he speaketh to the spirits and hearts of his Children infallibly, and fitteth and prepareth them to hear it and understand it, have they not so far, that particular thing or things, an infallible knowledge and assurance? for even among men, he who tells me an infallible truth,

that the Sun is risen and I hear him tell it, and my sense of hearing is sound, I can say, I did infallibly hear him; for to say, the Spirit is only infallible to himself, but giveth us no infallible knowledge and faith of what he saith, is most absurd; for all that true & real Knowledge and Faith that God giveth to men is infallible; and to think otherwise reflects upon Gods goodness, wisdom and veracity; for why should the infallible God give men only a fallible knowledge? Well then, let it so remain, that your Doctrine is, *All the Knowledge and Faith that ye have of God, and Christ, and Christian Doctrine, is fallible, and may deceive you, and be only a fancy or dream: How will this relish to sober Protestants? Is not this rather, with a witness, to betray the cause of the Protestants, than to defend it? But in contradiction again, though ye say, The Witness of your Spirit is fallible, and ye may be mistaken, yet so far as the Spirit of God confirms you by his Witness, ye are infallibly assured. What greater Contradiction can there be in mens words, first to say, The Spirit of God witnesseth infallibly, but your Spirits are not infallible. Again, ye say, Ye are infallibly assured, so far as the Spirit of God confirms you by his Witness. So in one thing, and at one time, and in one and the same respect ye are fallible, and yet not fallible: This Logick is fittest for Bedlam. But ye tell not whether the Spirit of God*

at any time confirms you of any Truth by his inward infallible Witness; for if ye grant this, ye grant all that the *Quakers* desire in the case, for that is divine inward Revelation and Inspiration; and none of us pretend to an absolute Infallibility, but only so far as the Spirit of God witnesseth to us, and in us.

Pag. 58. Ye most grossly pervert my words, and cite them falsely, when ye say, *I make the Ministers more than merely instrumental, and that they can by their own virtue heal and convert a Soul.* Nothing can be more falsely alledged for when Grace, Spirit and Life or living Virtue doth emanate through the Ministers to the Hearers, they are but Instruments, and instrumental Pipes and Conduits, yet not dead but living Instruments; and that Grace, Spirit, Life and Virtue is not their own, as of themselves derived, but is Gods and Christs and is only freely given them.

Pag. 52. That ye say, *The Spirit of God cometh in betwixt the Mouth of the Speaker, and the Hearts of the Hearers,* is granted; but it cometh in betwixt the heart of the Speaker and the hearts of the Hearers, and a good Minister out of the good Treasure in his heart bringeth forth good things; and that is more than bare words.

1 Pet. 4. 11. Ye say, *Relates only to an outward ability or estate, enabling them to give Alms.* Which, as it is merely begged, for singular

ingularly strange, and will be strange to the Ears of many who hear it: Doth ever the Scripture call outward Riches the *mani, old* Grace of God? And doth not *vers. 11.* say, *If any man speak?* So it relates to a Ministry of the Mouth, and not of giving by the Hands.

Pag. 55. Ye grossly pervert, to say, *I am* for pulling down *Preaching, Praying & Singing*, that are Gods Ordinances; for neither I nor we are against, but for all preaching, Praying and singing, that is rightly performed, *viz.* by the help and ability of the Spirit of God; and that is Inspiration, and is confessed so to be, by better Protestants than your selves; yea, the Church of England prayeth in the *Common Prayer for Inspiration*, as above noted.

That men without the Spirit are under a command to pray, is granted, but yet Prayer without the Spirit, is no Obedience to that command, as men who have no Money, nor Goods equivalent to Money, may owe a debt to a man, and yet if they go to pay him, without money, or moneys worth they do nothing in order to the payment, they only mock their Creditor, and offend him; even so, all Prayer without the Spirit, is a Mockery; and the like of Singing.

That want of Grace dischargeth none from moral Obligations, is granted, but yet without Grace, none can perform their Obligations.

at any time confirms you of any Truth by his inward infallible Witness; for if ye grant this, ye grant all that the *Quakers* desire in the case, for that is divine inward Revelation and Inspiration; and none of us pretend to an absolute Infallibility, but only so far as the Spirit of God witnesseth to us, and in us.

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1 Pet. 4. 11. Ye say, *Relates only to an outward ability or estate, enabling them to give Alms.* Which, as it is merely begged, so singularly

ingularly strange, and will be strange to the Ears of many who hear it: Doth ever the Scripture call outward Riches the manifold Grace of God? And doth not *vers. 11.* say, *If any man speak?* So it relates to a Ministry of the Mouth, and not of giving by the Hands.

Pag. 55. Ye grossly pervert, to say, *I am for pulling down Preaching, Praying & Singing, that are Gods Ordinances*; for neither I nor we are against, but for all preaching, Praying and singing, that is rightly performed, *viz.* by the help and ability of the Spirit of God; and that is Inspiration, and is confessed so to be, by better Protestants then your selves; yea, the Church of England prayeth in the Common Prayer for Inspiration, as above noted.

That men without the Spirit are under a command to pray, is granted, but yet Prayer without the Spirit, is no Obedience to that command, as men who have no Money, nor Goods equivalent to Money, may owe a debt to a man, and yet if they go to pay him, without money, or moneys worth they do nothing in order to the payment, they only but mock their Creditor, and offend him; even so, all Prayer without the Spirit, is a Mockery; and the like of Singing.

That want of Grace dischargeth none from moral Obligations, is granted, but yet without Grace, none can perform their Obligations.

Ye grossly deny, that the Prayers of Abraham and the saints, were universally by divine Inspiration, contrary to the sence of many sober Presbyterians and Episcopals; and that Abraham prayed for Ishmael, by a natural affection sanctified, doth not prove, that he prayed not by divine Inspiration; what is Inspiration, but the breathing of the spirit into mens hearts, both to enlighten, and to sanctifie them, and to quicken and warm them with warm and fervent Affections. Christ ascribes the work of Regeneration in men, to the breathing or Inspiration of the Spirit, as the Latine antient Christian writers did Translate these words, John 3. *Spiritus spirat ubi vult*, i. e. the spirit breatheth or inspireth where it willeth; for the greek doth well bear it *pneuma* is most frequently translated spirit, in the new Testament, and *pneo*, signifieth to breathe or inspire, hence *theopneustos*, signifieth divinely inspired.

Tag. 56. Ye alledge, that singing without Notes and Tones, measured by art, would be singing without singing, & that could be no melody, that is, without Tones measured by art; and to say otherwise, ye affirm, is so foolish, that it is not worth a Reply; but the folly is your own: the scripture speaketh of Melody in the heart, and that is without all tones of art; beside, what art is there in the songs of Hannah, Mary, and Elizabeth? ye are extremely ignorant, if ye

know not, that singing with Rhymes, and like sounding Cadencies of words and Musical Notes of art, as *ut re mi, fa sol la*, came not into custom among *Christians* a long time after the Apostles, and these Notes of art *Guido Arctinus* found them out, by which ye learn to sing, that is not of a long standing. These and many other things, are but late inventions introduced into Church-worship, as *Polidor Vergilus* doth shew, & no Rhymes were sung, that I can understand, by the *French Protestants* in french, till *Beza* composed them, and Translated the *Psalms* into french meeter, & so they were sung at *Geneva*, hence they were called *Geneva Tigs*; the *Hebrew Psalms* of *David* have no like sounding Cadencies, or Rhymes That Christ Condescended to sing with the Disciples, suppose after the customary way used by the *Jews*, at their feasts, is no proof to continue that Custom, more than to continue the *Jewish Feast* of the Passover, and other Types; ye greatly forget yourselves, in your way of reasoning from the time of the Law, to the Gospel time.

Pag. 58. Ye would clear your running into a Circle, that *Ministers* call the Church, and the Church calls the *Ministers*; but all in vain: Ye pretend no answer for the *Presbyterians*, who commonly derive their call by the *Pope of Rome*, as *J. Cotton* did expressly say at *Hampton*, in the hearing of some hundreds, and not only I, but

your reverend brother as ye call him, *John Owen* hath sufficiently discovered the Nullity of that Call, and that therefore *Presbyterians* while they lay the stress of their call on that rotten Foundation, have neither *Ministry*, nor *Gospel*, nor *Sacraments*: And for your call, who are called *Independents*, seeing your Church is not older than the *Brownists*, of *Amsterdam*, I mean, your visible Church, or shew, when it began, what Ministers gathered your Church at first? If ye say, your Church was invisible before; let it be so, but how could an invisible Church call a visible Ministry? or how could a visible Church arise without any previous Ministry? Ye do but trifle to make these things intelligible; who seeth not but ye are reduced to this miserable pinch, out of prejudice against the inward Call of Gods Spirit by divine Inspiration, which both *Luther*, and other primitive *Protestants* did affirm they had.

Pag. 59, 60, 61. Yetug hard for a Maintenance to Ministers, not voluntary, but of debt, and by bargain, and that may be forced by the Magistrate, if refused; And is this also one of the Principles of the Protestant Religion. Read *Will. Thorp's* Assertions and Arguments against *Priests Wages and Maintenance*, save only what is voluntary, in *Fox's Book of Martyrs*, fol. 536, 537. and ye will find, that to force wages for preaching, was a *Papish Principle*, and not

a Protestant: Also, read what your Fathers, the Brownists of Amsterdam say in their Apology against the University of Oxford, in their Address to Q. Elizabeth, 7 Position, That the due Maintenance of the Ministers should be of the free and voluntary Contribution of the Church: And they expressly declare against the Maintenance that is exacted, and which the People are constrain'd to yeild unto them. Behold how far ye are degenerated from your fore-Fathers!

Your Argument from the Tythes under the Law, serveth not your turn, unless ye will bring in the Levitical Services also; but even under the Law, the Tythes, though commanded, the Magistrates were not to compel men to pay them, as is most clear out of the old Testament; and grant that there is a justice or equity in it, that faithful Ministers wants be supplied, and so that the Poor's wants be supplied, therefore the Hebrew word that signifieth Alms signifieth Righteousness; it will not therefore follow, that the Magistrate may compel them; there is a Justice, the Transgression of which the Law punisheth, and there is a Justice, the Transgression of which the Gospel punisheth; but as for Ministers to bargain with People, What will you give me, and I will preach unto you? it is so sordidly Mercenary, that ye may be ashamed to defend it; but that is not enough, People must be forced to pay you Wages that own you not to be

be Ministers of Christ, as has been largely practised in *New-England*: That ever the Apostles bargained with People, or forced Wages of any, or received any other than simply to supply th^r personal Necessities, has no shadow of Proof in Scripture. The Greek word translated *Wages*, 2 Cor. 11. 8. viz. [*topsonion*] signifieth Meat, or something to eat, most properly; translated by *Pasor* [*edulium*] and this answereth to Christ's words, *The labourer is worthy of his Meat*: This was no yearly stinted Sallary, it was wholly Apocriphal, and hath no foundation in the New-Testament, and therefore is no *Protestant Doctrine*. That Christ sent forth the Disciples to preach freely, ye say, *was a special Precept*; but ye have nothing but your bare Authority for it, the Scripture saith no such thing; ye may as well say, *to preach the Gospel was a special Precept*. Ye profess to have a respect to the *Waldenses*, who are generally well esteemed by *Protestants*, as their Predecessors, and faithful Witnesses to the Truth in their day; and it was said of them, and objected unto them, *That their Teachers were Weavers and Coblers*; whereto they replied, *We are not ashamed of our Priests, because they labour with their hands, &c. because both the Doctrine and Example of the Apostles lead us to such apprehensions*. Usher de Succes. Eccles. cap. 8. §. 8.

C A P. V.

Pag. 64. Ye call my Declaration of our Faith, touching the *Father*, the *Son*, and the *holy Ghost*, and *Christ his being both God & man*, with other great and weighty Truths, a *new Quakers Creed*, insinuating, that I am not so ignorant, as to believe that that was their faith in those times; but this ye meerly affirm, without all shadow of proof.

Ye excuse the Assembly for not mentioning, *Light*, among Gods attributes, as not being proper, but metaphorical: A poor Evason. And why not as proper for the Assembly, to say *God is Light*, as for *John the Apostle*? think ye, the Assembly was more wise than *John*, & could more properly and warily, hold forth Gods attributes, then *John* did or coulde: The wise Assembly, speak properly, but *John* a poor Fisher man speaks *improperly* and *metaphorically* only, when he said, *God was Light*. But all this is meerly begged; ye say nothing for proof that the name *Light*, is any more improper to be a Name of God then the name *Spirit*; for the name spirit, in *Hebrew*, *Greek*, and *Latine* hath a various signification, (as well as *Light*) and signifieth *wind*; & therefore either *Light* is a proper name of God, or *Spirit* is not; and if *Spirit* be improper, than the Assembly was still partial to say, *God was a Spirit*, and not to say he was *Light*. Indeed
all

all Names that the language of men can express, fall infinitely short to express him sufficiently; but in the Language of men, the Name *Light* is as proper as the Name *Spirit*.

Pag. 65. Ye draw a perverse and blasphemous Consequence from a most great and absolute Truth, *God is an immense Light; and then* (ye infer *Hell it self dwells in his Light, and Devils must be full of immediate Inspirations.* Its strange that ye will so sport with so weighty matters: The Scripture saith, *God is light, and God is every where*, yea, in *Hell*, but it doth not follow, that either *Hell* or *Devils* dwell in *God*, for there can be no communion betwixt *Light* and *Darkness*, *God* and *Belial*; and therefore *Devils* and *Hell* cannot dwell in *God*; dwelling signifieth Communion; and yet in Contradiction, ye confess, that *God is a divine Light*, and derives of his wisdom voluntarily, not to all alike. I have never found in any Book so many self-Contradictions, as ye are guilty of in this your dark Work.

Pag. 66. Ye call it *Giddiness and Nonsense*, to say, *the light is immediate, though it comes through a medium*; but ye have not sense enough to deny it: Doth not every man acknowledge that he enjoyeth immediately the outward light of the sun, in the open air, and yet the Air is the medium through which it comes to him, and also it comes into his sense and perception through the medi-

um and organ of his Eye; and though we hear
a man immediately, yet the Voice comes
through the air, and organ of the Ear: Ye
are very poor Logicians and Schoollars that
cannot distinguish betwixt the medium that
transmitteth, and the medium that doth in-
termit and hinder the action to be immedi-
ate; for the medium that transmitteth, doth
not hinder the immediate action.

Ye add one Abuse to another; for ye al-
ledge, *I cite Plato, saying, it was mans ineli-*
city, to converse with Images of things; and to op-
pose this, ye say, *Man shall converse with images*
of things forever in his perfect state of Glory.
But it is clear by my word, what Images I
meant, by adding the synonymous words,
Shadowes and Figures; and then, according
to your Logick, man in his perfect state of
Glory, shall forever converse only with the
Shadowes, and Figures or Pictures of things.
But not the things themselves: But the Image
of God, which is Christ Jesus, is no Shadow
nor Sign, but a most excellent Substance.
Ye say, *Plato is with me little inferior to Moses:*
But it is a false Charge: I judge him, beyond
what I can express, inferior to *Moses.*

Pag. 60. Ye heap abuse on abuse, falsely
accusing me, that I say, *The Word of God hath*
no more of God, than a Glass Window hath of
the Sun: For I speak not of the Word of God,
using that Similitude; But of the Scripture;
and

and though I compare the Scripture to a
Glass Window, yet it doth not follow, that
in every respect it answers to the same.

Pag. 67. Ye excuse one of your brethren,
for calling the Light of God in people, a
stinking Vapor from Hell, by alledging another
falshood upon us, *That we say, the poor imper-
fect Light of Nature, is God and Christ*
which is a mæer Forgery; we never said nor
thought it. But suppose neither God nor
Christ is in People, which is false, yet do ye
indeed judge, *that the poor imperfect Light of
Nature*, that ye, Pag. 30. confess, *Teacheth*
*so many good things, and prepares to the re-
ceiving the Gospel is a stinking Vapour from
Hell?* Remember how ye can clear this.

Ye justify the Assemblies saying, *That the
Communion of the Saints with Christ doth not in
any wise make them partakers of the substance of
his Godhead; for that would infer, as ye alledge,
the Swenckfeldian Doctrine, That a Believer
is Goded with God, and Christed with Christ;
and this is the thing (ye say) that G. K. is
here to prove, or he proves nothing.*

*I Answer; That Swenckfeldius used any such
manner of Doctrine or Terms, I find not that
ye prove from any of his Writings; and it
is possible that ye may abuse him, as ye do the
Quakers. But however, Swenckfeldius is to
answer for himself, I own no such Doctrine
or Terms, nor my Brethren; but on the
contrary,*

contrary, we have believed, and do still believe, that none of the Saints are God or Christ, and that no man is the Lord Jesus Christ, but he only who was born of the Virgin Mary, and suffered Death under Pontius Pilate, who is both God and Man, and to whom divine Worship, Honour and Glory is to be given, but to no Man else, nor to Saint nor Angel. But yet the Doctrine of the Assembly is absurd, *That the Saints are in no wise partakers of the Godhead of Christ*; for this wholly excludes Christ and God from the Saints: If they had said, The believers and Saints are not partakers of the Godhead as the Man Christ was, in every respect, or in that respect, so as to be both God and Man, they had said well; for the difference is wonderfully great: The Union of the Man-hood and God-head of Christ is so great and so admirable a Mystery that it surpasseth all created Understanding, and shall be the Object of the Admiration of Saints and Angels, as now, so in the World to come; and this Union is not through any Mediator betwixt God and the Man Christ, but the Believers are united unto God through Christ, the Mediator; and therefore he is the Head, and they the Members, and that is Honour and Happiness enough unto them. But since the Scripture saith, *That Believers are partakers of the divine Nature, and of the hol*
Spirit; and that the divine Nature and hol
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Spirit is one Substance with God and Christ; therefore the Assembly's Doctrine is absurd, to deny, *That the Saints are partakers in any wise of the substance of his Godhead.*

Pag. 69. Ye will not own, That Believers partake either of Christs God-head or Manhood; but ye say, *They partake of his Graces, and they are substantial things.* But all this will not help you; for ye say in the following page *Grace it self is a Creature, and created Principle.* Now if the Saints partake only of a created Principle or Creature, they partake nothing of God's Substance or Being, unless ye will say, That a Creature is any part or measure of Gods Being or Substance. And whereas ye say, *Graces are substantial things, and are not meer Accidents, but Adjuncts:* And thus ye seek to hide you from the ignorant, in the Thicket of some Logical and School Terms and Phrases; but when ye say, *Graces are substantial things,* ye do not tell whether ye call them so properly or metaphorically, as when ye call God *Light,* ye say, it is not properly, but metaphorically. And for your distinction of *Adjuncts* and *Accidents,* I suppose I learned that thing ye call Logick (that ye seem to glory in) as well as ye, and do remember what is any wise useful in it, as well as ye, and I never understood, that either Logicians or Philosophers so called, did hold, that the Soul of man had any Adjuncts, that was neither
the

the real Essence and Substance of the Soul, nor yet Accidents; and therefore if the Grace of God in the Soul be no Accident, but the Adjunct of the Soul, it must be the Soul it self, and this is *Pelagianism* and *Socinianism*, with a Witness; for *Pelagius* and *Socinus* denied the need of any inward Grace that was not the Soul it self; for the Attributes of every being, and so of the Soul, are such Adjuncts as are either essential to that being, or accidental; and for this, I can and do appeal to all who have any ordinary taste of that called *Logick* or *Metaphysick*; but I shall not insist on this School-nicity. And for your Proof that Grace is a Creature or created Principle, from *Ephes. 4. 29.* If you mean, the virtues brought forth in the saints, called *the fruits of the Spirit*, as *Faith, Hope, Love, Temperance, Righteousness, &c.* we own them in the Scripture sense to be the new man, which after God is created in *Righteousness and true Holiness*, but that they are such a Created Principle as are neither the Soul it self, nor Christ, nor Accidents, but a substance of another nature from all these, is a novelty that I have not formerly heard of: As for our Doctrine concerning Grace, it is plain, according to Scripture, the Seed or Original Principle of Grace in the Soul, is a measure of the Spirit and Life of Christ, and is not Properly a Creature, as commonly taken, but a Pure divine Emanation and stream

Stream from Christ, the Fountain, and is of the same nature with the Fountain, and is substantial, and every Soul that is by a true and living Faith joyned to this Seed and Principle of Gods Grace, is partaker of it Substantially, and none else, and is thereby made fruitful to bring forth heavenly and divine Fruits, as *Love, Joy, Peace Meekness, Temperance, Humility &c.* which are Divine Effects, and may be said to be the *New Creation*, or the Image of Christ formed and brought forth in us, and where these effects are, yea, where that Seed is, neither God nor Christ can be separated from the same.

Pag. 69. & 70. Ye say, *Nor doth the Doctrine of Dr. Owen or Mr. Rutherford in the words of theirs, which he cites, at all run into the Quakers Blasphemy.* Ans. Ye do then hold it Blasphemy for the *Quakers*, to say, that God and Christ dwell in the Saints and true Believers, and therefore to avoid this Blasphemy, ye will not own that God and Christ dwell in them, and then surely ye preach an absent God and Christ; for if Christ dwell not in Believers, he is absent from them: And yet ye contradict your selves herein, as your manner is; ye say, *The Person of the Holy Ghost dwells in us by his Operations.* And thus ye would falsely gloss upon the words of J. O. and S. R. for J. O. held a peculiar Perswasion, far differing from his Brethren, the *Presbyterians*, for which

Cauldrey

Couldrey severely taxed him; that whereas
 they held it, that the holy Ghost dwelt not by him-
 self (or personally, as they phrase it) in Be-
 lievers, but by his Operations, Graces and Gifts.
 J. O. in his Book of Perseverance useth many
 reasons and words to prove, That the holy Ghost
 himself, together with his Operations and Graces,
 he as well as they dwelt in Believers, and not
 the Graces without him; and upon this he build-
 eth the Doctrine of Perseverance. And S. R.
 said, He will not have the Graces of Christ without
 Christ. But ye plead, that the Graces of
 Christ are in the Saints, but not Christ himself,
 and therefore if our Doctrine be blasphemous,
 ye must allow J. O. and S. R. equally guilty;
 but the guilt of Blasphemy is yours, who
 would exclude Christ from the Saints, and di-
 vide the Graces of Christ from Christ, which
 is impossible, and is contrary to all sound Rea-
 son, as well as Scripture, to divide and sepe-
 rate the Operator from his Operations.

Pag. 70. Ye do acknowledge, That ye agree
 with the Ranters in that Principle, viz. That
 God doth all, and hath unchangeably ordered all
 things, good and bad, are we therefore Ranters?
 say ye. *Answ.* Let impartial men judge, see-
 ing this is the fundamental Error of the
 Ranters, and the Root and Base of all their
 other Ranting Principles and Practices.

Pag. 72. Ye most falsely charge me, as if I
 were restoring *Manichæism* into the World, as
 if

If there were two Principles or first Causes, one of Good the other of Evil; for ye are very ignorant if ye know not that the *Manichism* Principle was, *That there was an Evil first Cause or Principle, essentially evil, uncreated, eternal, independent, and equal to the good.* But we hold no such Doctrine; there is one only first cause of all things originally, that is essentially good and goodness, and all things were originally good; and all the Evil that came afterwards into the World, was not any real Creation or Production of any substance; for Evil, in the abstract, i. e. *Sin*, is no substance, but either a privation, as the sin of Omission, or some depraved mode, or modification, or alteration in the Creature, that the Creature it self is the Author of; and therefore Christ said, *The Devil was a Lyar and Murderer from the beginning, and when he speaketh a Lye he speaketh of himself.*

Pag. 73. Ye require me to tell you, *How God did fore-know all evil Actions that should be done in Time, unless he had pre-determined them?*
Answ. The way and manner of Gods fore-knowledge surpasseth all creaturely Understanding; and therefore it is too great boldness and presumption in you, to imagin ye can tell it, and it is yet worse to think ye can tell it by a way that contradicts the Scripture, and the inward sense of God in mens hearts, as *Because God pre-determines all evil Actions,*
Thefts,

*Thefts, Murders, Adulteries, therefore he fore-
knoweth them.* This is to make God equally
the Author of Evil, as of Good. It is suffi-
cient to us to believe and know, that the de-
cree of God is Permissive, but not Pre-deter-
minative of evil Actions; and as he knoweth
evil Actions that are at present brought forth,
as they now are, so he did fore-know them
before they were brought forth, as they lay
hid in their seeds and causes, which yet could
not be without his Permission; and the know-
ledge of God is one, of things past, present
and to come; without any variation in him;
however, the creatures and their Operations
vary; and as all Effects lie hid in their Causes,
whether necessary and natural, or free and
voluntary before they come to pass, so God
doth know them all most perfectly; for they
are but hid, as unto us, and not unto God;
who seeth into the most hidden things of all
his Creatures.

Pag. 74. Ye say, My assertion is extremely
ridiculous, viz. That Election and Reprobation
are not contradictory. But ye only say it, with-
out proof: They are not contradictory, be-
cause both positive, and a contradiction can
never be betwixt two positives, but one positive
and the other negative or privative; and Election
signifieth a preference, or Gods choice of some,
above others, and yet no absolute Reproba-
tion of any; and the fore-sight and purpose
of

of God considers them as having *sinned out* the day of their Visitation, and as such only they are *Reprobates*, and not before; and Reprobation is not the Decree of God, as Creation is not; Reprobation is the casting away the Wicked out from his Mercy and Favour, and this is not but for their final Impenitency and Unbelief, and therefore cannot be before it; and this ye might easily understand, did not Prejudice blind you.

Pag. 76. Ye say, *The very notion of a sufficient Efficacy of means used, without the effect wrought in them, with whom they are used, is an unintelligible Quakerism.* *Ans.* Ye say it, but prove it not, as your manner is, and the contrary is manifest, and generally acknowledged by all rational men, that a Cause may be sufficiently effectual to produce an Effect, and yet the effect not produced, not for any defect in the Cause, but some one thing or other that is wanting in the Subject, by way of condition, as when good Seed is sown in two sorts of ground, in one it bringeth forth fruit, but not in the other, and the seed is the same in kind, equally good, and the labour of the Husband-man is equally the same, and the heat and influence, and Rain of Heaven is the same, but yet the other ground is unfruitful.

Pag. 78. Ye say, *It concerns you not to dispute, whether Esau himself was saved, or not, but if an eternal Election be typified in Jacob, the Reprobation must be of the same kind.* *Ans.*

Ans. Election was typified in *Jacob*, but it doth not follow that an absolute Reprobation was typified in *Esau*, if *Esau* was saved, as ye say; it concerns you not to dispute it; for if the Type was saved, the thing typified could not be damned, for that would destroy the Analogy betwixt the Type and the thing typified. And surely, many of your Brethren have been highly concerned to affirm, *That Esau was reprobated absolutely before he was born*, (witness *Seaborn Cottons* Sermons on *Rom. 9.* at *Hampton*, which many yet living heard him preach;) and if this doth not concern you, your strength is gone: The things typified in *Jacob* and *Esau*, are, That *Esau* signifieth the Nature of Man, simply as such, but *Jacob* signifieth the divine Principle and Seed in man, which is worthily exalted over the nature of Man, and made Lord over it; and *Esau's* blessing, is, That he is subject to this divine Seed and Principle, and made one with it; and this divine Seed is typified by *Jacob*, the younger brother, because the said divine Seed is commonly brought forth in men after the nature of man hath acted its part; but because of its weakness and imperfection, the other is preferred as Lord over it; and as *John* said, *He that comes after me is preferred unto me, for He was before me*; which, as it was true, with respect to Christ as he came in the flesh, so with a respect to his inward & spiritual com-

ing in this divine Seed and Birth.

Pag. 79. Ye say, *God hath no where revealed it, that he hath accepted the Satisfaction of Christ for all that dye in Infancy.* *Answ.* As much for all that dye in Infancy as for some, seeing the Scripture saith, *Christ dyed for All;* and no Infants have made themselves guilty by actual Unbelief, as many men come to Age have done.

Ye say again, from *Rom. 5. 14.* *That the Sentence of Damnation hath been actually executed upon some Infants.* If ye mean the final Sentence of Damnation, ye meerly begg it; it could be no other Sentence, at most, but what passed on *Adam*, but that was not final, for the Promise came after it, to him and all his Posterity. And indeed that *Rom. 5. 14.* is to be understood of Infants, and especially of one part of Infants, and not another, ye meerly beg it, without all proof. Ye do very unadvisedly to ground your uncharitable judgment of eternal Damnation on many Infants on this place of Scripture, that the sense of it is so hard to be reached, that it is understood after several wayes, some understanding it of men, so and so considered, others otherwise; this may well be thought one of these places in *Paul's* writings, that are hard to be understood, as *Peter* declared, which the ignorant and unlearned wrest to their own destruction; and should I say, I could declare unto you the true

sense of it, your Prejudice would not suffer you to believe it.

Ye are so presumptuous to declare it to be a Slander, that some of your Church-Covenant gloried, that none of their Children, while Infants, were Reprobates, as if ye were omniscient, and knew all that any of your Church-Covenant say or do, when they are not present with you; if it were worth the while, I could produce the Name of a person of your Church Covenant, that said it in mine and others hearing; and your *Federal Holiness* is little worth, if any Infants within or under it perish; and I cannot find that ye understand any thing by your *federal Holiness*, but a meer Nothing, cloathed with an outward Name or Denomination, otherwise, if it have any being or reality in Infants, how can they perish, and go to Hell with it?

Pag. 81. Ye grossly wrong my words, alledging, that I call that *Holiness*, mentioned 1 Cor. 7. a Capacity of *Holiness*: Whereas my words are, a more near capacity in *Holiness* in Children of believing Parents, than in the Children of Unbelievers. Whereby I imply, that there are several degrees of this capacity, some more near, and some more remote; even as the Land that is sown with good Seed, that hath not taken root, hath a nearer capacity to bring forth Corn, than another field where no seed is sown; and there may be another field that

is yet in a nearer capacity to bring Corn, being helped by greater advantages and conveniencies than the other, and the grounds may differ also. And ye seem to think it very illogical, to call a capacity of Holines, Holines, *Anjm*. A bare remote capacity of Holiness, that is nothing else but a simple possibility of being made holy, without having any inward Seed or Principle of Holiness lodged in the Soul, I call not Holiness, but because there is such a Seed and Principle of Holiness placed in all Children, even Infants, that is the purchase of Christ's Death, and which God first promised to our first Parents, and renewed to Noas, saying, *And behold, I establish my Covenant with thee and thy Seed after thee*; and yet again renewed to Abraham, saying, *In thy Seed shall all Nations be blessed*; because of these three general Fathers, which were as a holy Root, the Branches are holy, as I said, not actually, but in a capacity to become actually Holy, through the holy Seed given unto them, which before I called a *near Capacity*, that is, more *remote* or *near*, as that noble divine Seed and Principle is more or less clouded or veiled in them; and ye show your selves more ignorant in *Logick* than ordinary School-Boyes, who generally know that distinction betwixt a thing in *actu primo*, and the same thing in *actu secundo*, which is as much as to say in English, betwixt a thing that is in a *near capacity*

capacity and readiness, or tendency to be so, and a thing that is actually and really, or in fact so; thus, A field sown with Corn, altho' the Seed is not sprung in it, nor hath taken root, if sown with Wheat, we call it commonly Wheat, if sown with Rye, we call it Rye, because the Seed of Wheat is sown in the one field, and Rye in the other, and if nothing hinder, it may be expected, that the one field shall bring good Wheat in due season, and the other good Rye, because the Seeds of Wheat and Rye are sown in the fields. And how generally all Infants and Men, because of Christ's Death and Purchase, until they reject the Remedy, are clean, I proved from *Acts* 10. 12, 13, 14, 15. for by *all manner of four footed Beasts, and wild Beasts, and creeping things, and Fowles of the Air*, all sorts of men are to be understood, whom God hath after some sort cleansed by Christ's Death, viz. by putting them in a near capacity to be cleansed and sanctified, by that divine Seed of Holiness put in them, that is, the purchase of Christ who dyed for them. But to this most weighty and demonstrative place of Scripture ye say nothing at all, but pass it by with a dry foot, as you phrase it, lest if ye should have meddled with it, your folly should have been manifest; and this is your common way to pass by what ye cannot give some shadow of Answer unto; and if ye give a shadow of Answer, it is all.

Your

Your easiest Answer is, & which ye have given upon this head, viz. *That our Doctrine in this is a perfect Arminian Principle, and hath been enough conuted by all that have written against them*; so ye might have spared your Paper and Pains, with this one short answer to my whole Book, *That it hath been enough conuted already by all that have written against us, as T. Hicks, J. Faldo, and J. Owen, &c. all which have been sufficiently answered.* But as for the *Arminian Principle*, it is not our Principle, nor do the *Remonstrants* or *Jesuits* hold the Doctrine of Universal Grace, as we do, as will be obvious to any that will compare our Books and theirs; for we say, The divine Gospel Principle, and Seed of Regeneration, and Word of Faith, is put by God, as his free Gift, in all men, though it is not manifest or known to be such in all; and this, neither the *Arminians* nor the *Remonstrants*, nor *Jesuits* ever did affirm, but are generally professed Adversaries to the inward Word and Spirit of God in men, as much as your selves, witness *Belarmine* for the *Jesuits*, who saith, in his Treatise *de Verbo externo*, *That he is a mad-man who relyeth upon the Testimony of a Spirit within him, that is oft fallacious, and ever uncertain.* And *Arminius* & his followers are generally against the Doctrine of inward divine Inspiration and Revelation, as is apparent from their printed Books. It doth not follow, as ye insinuate, that

the Condition of Pagans is better than that of Christians, or that the Gospel opens a door to mans undoing, which ye build on a false supposition, That the Pagans are incapable of rejecting the Physician who is never offered to them; This ye assert without all proof, and the contrary I have proved, and is clear from Scripture, that Faith is offered unto all men, and the Gospel preached to every creature at one time or another before their end, and all are called, some at one hour and some at another.

Pag. 83. Ye most grossly traduce and abuse me, by alledging and fathering upon me, as mine, which are not mine at all, two assertions, 1st. That Grace is propagated by our natural Parents; 2dly, That there is habitual Sanctification in all me, by nature. That both these are extream falsely alledged on me, the Reader shall see by reading pag. 91 and 92. cited by them; Yea, on the contrary, I say, that Seed or Principle of Holiness put in Men and Infants, is derived from Christ, the second Adam, and therefore not from the first Adam, or our immediate Parents; and I believe, the Souls of all men have come from God by Creation, and do not believe that the Souls of the Parents generate the Souls of the Children; and if the Souls of the Children are not generated from the Souls of the Parents, then surely the divine Seed and Principle is not derived by humane Generation, as if the Soul

Soul of the Parent were the Author or Original of that divine Principle; but on the contrary, both the Soul and the divine Seed and Principle in it, come from God and Christ; nor do my words give you the least occasion to think otherwise; for although the Parents are not the Author of the divine Seed and Principle, in the Souls of their Children, yet according to *Paul's* Doctrine, there is commonly a great difference betwixt the Children of Believers and Unbelievers, the one he calleth Unclean, and the other Clean or Holy; and it is plain from *Scripture*, that the Children of the faithfull *Israelites* were called the Holy Seed, and had an excellency in them, above the Children of the *Moabites*, *Amonites*, and *Canaanites*, &c. because the noble divine Seed and Principle was more clouded and veiled in these last, and lay under more Rubbish and Impurity; and therefore God forbid the People of *Israel* to joyn in Marriage with these unclean Nations, lest their Seed should be defiled with them, and a wrong mixture should happen, as sometimes did; and therefore the great Uncleanness of Parents, commonly doth more veil and cloud the divine Principle and Seed in their Children, than where that Uncleanness is not so great, and that the Parents are true Believers. And because I assert, that there is a Seed of Holiness in all men, during a day of visitation, it doth not follow

follow, that Habitual Sanctification, is in all men; a Seed of Holiness is one thing, and the Habit, Garment or Clothing of Holiness is another; as the Seed of Flax is one thing, and a Habit or Garment of Flax is another; for the Seed must grow, to bring the Flax, that can be made into a Habit or Garment. And as for the school-notion of *Habits*, it is so old and threed bare, being a Popish contrivance in their *Popish Philosophy*, promoted by *Jesuites*, grounded upon some mistaken notions of *Aristotle*, that it is generally exploded by learned and judicious Protestants, as well as their other absurd Notions of *material Substantial Forms and Qualities* of innumerable sorts.

C A P. V I.

Pag. 82. Ye greatly mistake that Scripture, *Rom 5. 13.* and contradict it by your bold Assertion, *That Sin was imputed before the Law*; whereas *Paul* saith, *it was not imputed when there was no Law*; which is not to be understood simply, but comparatively; for the Times generally before *Moses* Law, were Times of Ignorance, at which God winked, and as the time of the Worlds Infancy; even as Parents wink and connive at the failings of Infants; and therefore a fortiori I did well agree, *That sin is not imputed to new born Infants.*

Pag. 84. Ye pervert my words, as if I meant,
That

That the World & the Church were the same thing, because I bring Scripture to prove, that Christ is the Saviour of the World, Joh. 4. 42. & the Saviour of the Body Eph. 5. 23. But I brought these Scriptures to prove, that Christ was not only the Saviour of Believers, in a special way, but of all men in a general way, yet this doth not say, the World and the Church is one.

Pag 85. whereas I brought many Scriptures to prove, that the Love and Grace of God is universally extended unto all, because the word All is as expressly mentioned, frequently in Scripture, with respect to Gods Love and Grace, and Christs Death, as with respect to that damage suffered by Adams fall; and therefore as it is confessed, that all have suffered a damage by Adams fall and sin, so all have received a benefit by Christs Death, and the Parallel brought by the Apostle Paul doth prove it, which ye say nothing solidly against, only nibble a little, alledging, that it will follow, that then all shall be saved by Christ. I Answer: it doth not follow, unless ye could prove, that all were eternally lost, by having a Sentence of Eternal Damnation, equal to that of the Wicked at the end of the World, past upon them; as to argue thus, the Sentence of Eternal Damnation did pass upon all men, after Adams fall, and therefore the sentence of Eternal Justification hath passed on all men, because of Christ: But the Sentence that passed on all men, was not that

of Eternal Damnation; for it was not said to *Adam*, *Thou shalt dye the second death, and be cast into the Lake of Fire*; for the Second Death, implyeth, that there was a *first death*, and that first Death, was only that *Adam* was deprived of his enjoyment of God inwardly, and his Soul became dead unto God, and Righteousness, and his body became subject to death; but this doth not infer the same degree or kind of Punishment with that of the *Second Death*, that is inflicted for contempt of the Gospel, and final Unbelief. Therefore the Parallel still holds good, that whatever loss or damage is come upon *Adams* Posterity, by occasion of the fall, it is restored unto all men who are *Adams* Posterity, through the offer of the remedy, to wit, *Jesus Christ*, who dyed for all, and if they neglect that remedy, finally, they shall be punished with the *Second Death*, that is greater Punishment than the first death in *Adam*; and though the Remedy of Christ and his Grace be offered and applied unto all, in a day of Visitation, yet it doth not follow, that Christ and his Grace hath not sufficient Efficacy, if all are not Saved; no more than that it doth follow, that a dose of good Physick is not a sufficient effectual Medicine, to cure a Disease, because some to whom it hath been applied, are not cured by it, though the same dose of Physick hath cured many, of the same Disease, which proveth

vetth its sufficient Efficacy in it self, although eventually it hath not that success on some, for their own fault, that have not duely observed the Physicians Rules, and after application, have done some things that did hinder its operation.

And as to 2 Cor. 5. 14. Whether I or ye pervert the true sence of it, I do freely leave to the Impartial Reader; your sence being this, *If one died for all Gods Elect only, then not only Gods Elect, but all others that are a much greater number, were dead;* but this would make Pauls argument, altogether void, and reflect upon that holy Spirit that did dictate these words in him; for it doth not follow, from the particular to the general, as every Shool-Boy doth know as to say, *Christ dyed for all Gods Elect, which are but a part of men, and therefore all, both Elect and others, were dead;* this is an unlawful inference in the common reason of men; but this is a most just and necessary inference, *Christ dyed for all men universally, therefore all men were dead.*

Pag. 86. ye perversly alledge on me, *That I own Christs Death and Prayer to be lost, and his Redemption void;* and ye say, *why are they not saved for whom he came to dye?* Ans. That I own Christs Death and Prayer to be lost, and his Redemption void, is most falsly alledged; it hath its effect perfectly, unto the Salvation of all that believe and continue in Faith un-

to the end, and to the great Condemnation of them that do not beleive, and to the glorifying the Justice of God in them that beleive not; and because of Unbelief, perish in their sins most justly, whereby they are rendered without excuse; for if Christ had not dyed for them, they could not be guilty of *denying the Lord that bought them*, as the Scripture plainly declareth: And the death of Christ hath its various effects on them that are saved; for as all are not saved at one time, nor in one Age of the World, so all do not partake of the same measure of Grace, but to some it is given, as one Talent, to some as Two, to others as Five, and yet he who hath received the Grace of God as two Talents, doth not make void the Grace of God, because he hath not received as much, as the other who had five. And though such who are saved partake most plentifully of the Effects and Fruits of Christs Purchase, yet even all such who are not saved, partake of great and considerable Effects of Christs Death, here in this World, as that God hath spared them, and exercised much long-suffering towards all of them, for Christ's sake, who dyed for all, and hath given all a Day of Visitation, and an Opportunity, whereby they might have been saved; and that they are not saved, it is only their own fault; for we find, that at the Gardeners Intercession, the barren Fig-Tree was spared

spared a whole Year, over three Years that were past, which was a Parable used by Christ, to Express how God hath spared both them that are saved, and them that perish, for Christs Death, and Intercession. Therefore neither Christs Prayer nor Death, is made void to any, but hath all its effects, that it should have both to them who are saved, and to them who perish. And the Talent that was given to the evil and slothful Servant, was given him, for Christs sake, who dyed for him, and so Christs Death, was not to him in vain. and though the slothfull Servant did not improve his one Talent, yet it was not lost, but was taken from him, and given to another, and therefore nothing of the Grace and Gift of Christ is lost; and though some loose the benefit of it, as to themselves, yet that loss is sufficiently made up to another in his place.

Pag. 86. Ye alledge, *That I said, many are guilty of final Impenitency a considerable time before they dye, w^hile ye say, s^ee^s a Contradiction:* But ye wrong my words grossly, as your manner is; for my words we^re, *There is a sin unto Death, &c. 1 J^h. 5. 16. And this is that sin of final Unbelief, and obstinate Impenitency, wherein men may be permitted to live a considerable time before they dye, which ye confess upon the matters, saying, many are left of God to persist in Impenitency till they dy:*

And

And why so, but because they have sinned that
 sin unto Death, where of they are not to re-
 pent; and that may well enough be called *Final*
Impenitency.

Pag. 87. ye say, ye would fain know, where
 I place the inequality, since I tell you, that
 God giveth no greater measure of inward
 Grace to one than another, but he sutes Pro-
 vidences eminently. Here ye wrong my
 words grossly, for I deny not, but on the con-
 trary, I affirm, that God may, and oft doth
 give a greater measure to one (*viz.* that is saved,)
 than to another, (*viz.* that is not saved) but
 it is not alwayes so, but in some cases or examples,
 the inward Grace may be the same both in kind
 and degree, in some (Note, some) that are sa-
 ved, and in some that are not, as the Parable of
 the Pounds and Marks plainly declare. Here ye
 may see, how I say only, in Some it may be
 so, but not in all; for I bring the example
 of Paul, who did acknowledg the Grace of
 our Lord was exceeding abundant to him,
 with Faith and Love, which is in Christ Jesus,
 and even in all who are saved, although the
 Seed or Principle of Gods Grace may be the
 same; as in some who are not saved, in degree,
 yet the gracious Providences of God are won-
 derfully extended towards all that are or shall
 be saved, which are not so extended unto
 others that shall not be saved. And the ine-
 quality lyeth here, that whoever are saved,

it is not of themselves, but by Grace they are saved, Grace hath begun, and hath carried on, and shall finish or perfect the Work of their Salvation, and they are but the instruments of God and his Grace, and they have loved and chosen God and Christ, because God and Christ first did love and chuse them, and God wrought that free choice and consent in them of his free good pleasure, and thereby did not take away from them the true freedom of Will, but begot the true freedom of Will in them which before was rather *bound* than *free*, as *Luther* called the Will of unconverted men, *Servum Arbitrum*, i. e. servile Will, and not free Will. But on the other hand, whoever are not saved one time or another before the end of the World, the cause and fault is only they themselves, sufficiency of Grace and Means was afforded unto them, but they did not improve them, which they might and could have done, but did not; and therefore they are without excuse. Nor is it enough for any of them to say, *If God had done as much for us who perish, we should have also been saved*: It sufficeth, that God hath done enough to clear his Mercy and Justice, and render them inexcusable.

Again, ye wrong my words, as if I had said, *That all the difference on Gods part towards the elect, is a meer suiting of Providences, and which in p. 65. I call gracious Providences, and Dis-*
pensations, and Means of his own chusing. And

which

which I did not and do not understand, as relating only to outward acts of divine Providence, but also and chiefly to inward workings of Gods gracious care, love and fatherly Providence, viz. by secret motions, & invitations, and persuasions, and alluements of his divine Love and Goodness; all which are not meer Moral swasions, but divine and heavenly Perswasions, suited to due times, places, and other circumstances, all which are the effects of Gods discriminating love to all such who are or shall be saved, beyond them who shall not be saved; and though there may be and is great variety and diversity in these gracious workings of God, and divine movings in the hearts of them who are to be finally saved, yet this doth not universally infer a difference of the Principle of Gods Grace, either in kind or degree, in all them that are not saved, and in all them that are saved. And concerning this great discrimination that God maketh betwixt Men and Men, though he call and visit all with his Grace, *Augustine* saith, *lib. de spir. et lit. c. 34.* Now if any drive us to search into that depth, why God doth so swade or call one, that he doth not persuade him, and yet doth not so to another? At present, only two things I think good to answer, O the height of the Riches! and, Is there Iniquity with God? Who disliketh this answer, let him seek more learned, but let him beware lest he find Presumers.

Pag. 88. Ye say, *Ye thought heretofore that Faith and Love had been Graces.* *Ans.* And so ye ought to think still; for so I did formerly believe, and so I do still, that Faith and Love are excellent divine Graces, and that they are not given to all; for all men have not Faith; but these Graces, viz. *Faith and Love*, are the Fruit and Product of that Seed of Grace that is sown in all men; and as the seed that is sown in all grounds, doth not bring forth fruit in them all, but only in some; even so it is in this case, the divine Seed of Gods Grace is sown in all men, but it brings not forth these excellent Fruits, viz. *Faith and Love* in all, &c. therefore when we say, Grace is given to all, we do not mean, Faith and Love, the Fruits, but the Seed that would produce these fruits in all, if men did not willfully hinder; nor is the Seed lost in these persons, in whom it bringeth not forth fruit, but is that Talent that is taken away from the sloathful and evil servant, and given to him that had ten Talents, according to Christ's Doctrine, which still I suppose is a great Mystery unto you.

Pag. 89 Ye alledge, *I perversly interpret Christ to be the Word spoken of, Rom. 10. 8. which is evident by the context, to mean the Scriptures, call'd the Word of Faith, because it is an instrument of begetting it.* But this is your bare alledgance, and your proof hath no weight nor solidity, that because the Scripture is the Instrument whereby

whereby Faith is commonly wrought in men, that therefore it is, that *Word of Faith*, Rom. 10. With as great probability, ye may say, the *Scripture is the Spirit of Faith*; but as the Spirit of God is called, in Scripture, the *Spirit of Faith*, as being the Author, and Object, and Foundation of Faith, so is Christ called the *Word of Faith*, as being the Author, and Object, and Foundation, together with the holy Spirit of the same Faith; and that Christ, and not the Scripture, is that *Word of Faith*, is clear from the context v. 6, 7, 9. nor can it be the Scripture, because little of the Scripture was writ, when *Moses* spoke these words to the People of *Israel*; and the five Books of *Moses* were rather, the Law, than that Word of Faith; and *Moses* told them, *this Word was nigh them, in their hearts and mouths*, as being of an internal, or inward nature, directing them to the heart, where it was originally placed, and not in the outward leaves of the Book or Scroles; and he calleth it the *Commandment* in the Singular number, to signifie the excellency of it, that being one, containeth all; and that cannot be the Letter without. Next, what *Moses* said to *Israel*, and *Paul* to the *Romans*, may be said to every man, in a day, the *Word is nigh thee, in thy mouth*, (*viz. to eat it,*) and in thy heart, to believe in it, that thou needest not to ascend, nor descend nor go over the Seas, to bring this Word;
and

and therefore it cannot be the Letter of Scripture, which came over the seas, from *Judea to Rome*, and other places of the world.

Pag. 8. ad fin. Ye most unchristianly and inhumanly wrest my words to a quite contrary sense, saying, *I interpret, that Word of Faith, Ro. . 10. 9, Christs coming in the flesh, both of Jewes and Gentiles*; and to show your gross perverſion, that seemeth wilful in you, I shall set down my words, which are these, Pag. 110. *And because this great Mystery, viz. the Word of Faith, which was in the Gentiles, was much hid in the time of the Law, and in all Ages of the world, untill Christ came in the flesh, both in Jewes and Gentiles, as Paul called it, the Mystery hid from Ages and Generations: Where it is most clear to any, that will not wilfully pervert the plain sence of my words, that the words [untill Christ came in the flesh] doth not refer to his coming in the flesh, in Jewes and Gentiles, as they wilfully pervert it, but to his coming in the Body of his Flesh, even in that prepared body that was born of the Virgin Mary, &c. in the fulness of time. So that the words, untill Christ came in the Flesh, are insert only by way of Parenthesis, although by some omission, either of the manuscript or print, the sign or note of the Parenthesis was omitted, that is nothing material; for when men use a Parenthesis in speech. they use no note or signe of it. Your cause is very desperate,*
when

When ye must needs make the poor omission of a () in my Book, a ground to raise your charge of Blasphemy, or subverting the hopes of Salvation, against me; although in Contradiction to your selves, ye clear me, citing Pag. 59. that *I did acknowledg that Christ came in the flesh*; but ye use a fig leaf cover, saying, *ye know not when they own any thing*; And it was once the received Doctrine of the Quakers, that there is no other Incarnation of Christ, but only as he dwells in us: But this is a most gross Calumny and falsehood, which ye can never prove; and because ye cannot prove it, in the least, therefore ye declare your selves to be of that Generation, who make Lyes your Refuge, which God hath swept away, and yet win more abundantly, and ye will be seen, what sort of men ye are, that dare thus falsely accuse the Innocent. The like poor shadow of advantage, ye seek to catch at, pag. 28. of your Book, saying, *my Spirit mi informed me, when I cited Cant. 2. 4. because of a mistake in the Manuscript or Print, of the word (and again) for the word (or.) in your so doing, like the Pharisees of old, ye strain at a Gnat, and swallow a Camel.*

Pag. 90. Ye say, *The word Reprobate, there used, intends only, that all Unbelievers are at present unapproved by God, and in a State of Perdition.* Ans. be it so, it no wise weakeneth my Argument; for seeing all unbelievers,

unbelievers, by you, are not finally reprobated, but only at present unapproved, and may pass from that state, into a better, viz. into a state of Faith, that is approved; this quite overthroweth your Doctrine of *Absolute Reprobation*, that denyeth it possible, that a *Reprobate* can be saved, which here ye acknowledge: And seeing these Unbelievers, by your confession, were not *absolutely* or *finally* reprobated, but *unapproved*, or *disapproved*, what did so disapprove, or judge them, but Christ in them? And therefore still it remaineth, that Christ is in all, but such who are finally Reprobates.

Ye say, *That Christ hath commanded that his Gospel be Preached to all Nations, and he tells us, that so it shall be before the end of the World, is no proof of what it is brought; for the many Generations past have no advantage by that, being ended and gone, before that time comes. But this ye meerly begg, and assert without all shadow of proof; for that Christ told, the Gospel shall be Preached to all the world, before the end of the world, is not, surely, to be understood, that the preaching of it to all the world, shall only be in the Last Age, of the world, yet to come; but the Gospel that began to be preached from Adams fall immediately, shall be preached to all men, that ever lived in the World, some time or other before the end of the world, so that such who shall*

not live in the latter ages of the world, have had it preached, in the former Ages, when they lived in the world, and therefore the preaching the Gospel to all the World, is the preaching of it to all Mankind, that ever lived, and shall live in the world, in all Ages, from the beginning to the end; for all that part of mankind, that is to live in the world, in the Last Age, or Ages of it, yet to come, are but a small, or inconsiderable part of the world. And though it may seem hard to demonstrate, how this hath been, and shall be effected, in a general way and manner, it may suffice unto us, to believe, what the holy scriptures testify, *that because (Acts 17) Faith is offered unto all men, or that God hath given assurance to all men, that God hath raised the man Jesus from the dead, therefore all shall be accountable to him, and be judged by him; and whoever shall perish, their Destruction shall be for not believing in Jesus Christ, who hath been preached unto them.*

pag. 92. Ye say, *That Moral Honesty is a Meritorious Cause, either of Salvation, or of any further Discoverie of saving Grace to men, is a Jesuitical Principle.* And this ye would fix upon me, or us, but all in vain; we hold no such Principle, although, if we did hold it, your Refutation is poor; *Its held by the Jesuits, therefore it is false:* Ye might argue as strongly, *it is held by the Jesuits, that there is a God, therefore.*

therefore. &c. Every thing held by the Jesuits is not false, but some true, and some false. However, as we do not say, that *Moral Honesty is a Meritorious Cause, &c.* so we have another understanding of *Moral Honesty*, than either Jesuits or ye; for both ye & the Jesuits, by *Moral Honesty* understand only some outward acts of justice, & Temperance, performed by the Authority and Powers, either of some outward rules of Honesty, or by the meer natural, and carnal, and corrupt dictates of mens natural understanding: But we understand it quite otherwise, viz. that all true Honesty is performed by the Power, Authority, and Efficacy of a divine Principle, even the Word of Faith, divinely inspiring the hearts of Mankind universally with a general Revelation and Discovery of the Mind of God, relating to general Piety towards God, as a Creator, and to believe in him, fear, love and obey him, as such, and to exercise other Acts of Temperance, Justice, Meekness; and as this part of general Religion is sincerely performed, though with some weakness, God is pleased, not by way of merit, but for his great love and mercy, and for his dear son Jesus Christs sake, to follow that first more general Revelation, and Discovery of his will, with a more special Revelation, and discovery of it, in the peculiar Doctrines and Mysteries of the *Christian Faith*. This
first

first part of Religion towards God, as Crea-
 ator, &c. where Christ, as come in the flesh,
 and crucified, &c. is not distinctly revealed,
 is called by some, not so unfitly, perhaps,
Deism, or *Theism*, i. e. a Religious Worship
 and Service to God, as Creator, as good,
 holy, just, wise, &c. and such was the Re-
 ligion of *Cornelius*, before Christ was preach-
 ed to him by *Peter*, and such was the Religion
 of *Abimelech*, and others mentioned in Scrip-
 ture; but the second more excellent part, is
Christianism, or the *Christian Religion*, where
 Christ come in the flesh, and God in Christ
 to come in the flesh, is known, believed in,
 worshipped, loved and obeyed. The first is
 introductory and preparatory to the second;
 the first may be called the *Law*, which as a
 School-master leadeth unto Christ, both *Jews*
 and *Gentiles*. But such is the infinite goodness
 of God, and so Large is the purchase of
 Christs Death, that not only to such, who
 have been honest, and sincere in the first *Dis-*
*pen*sation, but to the most unworthy, in all
 the world, one time or another, within the
 day of Visitation, the Gospel is preached unto
 them, and the Gospel Grace, (discovering,
 in some measure, *Jesus Christ*, &c. (is extend-
 ed unto them; else how is the Gospel preach-
 ed to every Creature? and how is Christs
 Command to be fulfilled, that he hath given
 to his faithful Apostles, and to their faithful
 Successors,

Successors, in all Ages? and how is the Prophecy of Christ fulfilled, *that so it shall be before the end?* and how shall God be just, to take Vengeance on all the Wicked, for not obeying the Gospel? for let all the Scripture be searched, and it shall not be found, that the *Second Death*, or casting into the Lake of Fire, is appointed to any, but who finally reject Christ, and disobey the glorious Gospel, and blaspheme against the *holy Ghost*, which is the only unpardonable Sin, that is neither to be forgiven in this World, nor in that to come; and therefore the Writer to the *Hebrews* distinguisheth betwixt the Punishment due for the breach of *Moses Law*, and that due for *Unbelief and Contempt of the Gospel*, and not hearkning to Christ, the greatest Prophet of all; but this to you will be a great mystery.

2 Pag 93. Ye wrongfully charge me, for *pleading for New Revelation of things not contained in Scripture*. If by things, ye mean Doctrines and Principles of Faith, and general Precepts of *Christian Religion*, I have oft told you, *the Revelation is New, but not of any New Doctrine, &c.* Yet since both some Infants and Adult Deaf and Dumb Persons belong to Gods Election, as ye confess, God doth reveal some things, without the outward testimony of Scripture, by your own confession, and therefore all divine Revelation is

not ceased, nor is all committed to writing; as if that were the only and alone means and instrument, which ye confess, reacheth not to Infants and Adult Deaf and Dumb Persons.

Pag. 94. Ye say, *I forget all Laws of Disputation, when I bid you disprove it, viz. that all honest Gentiles, some time or other, had not faith in Christ crucified; for Affirmantis est probare.*

Ans. Ye rather forget the Lawes of dispute, and mind not rightly to distinguish betwixt a *Negative*, relating to a Doctrine or Principle, and a *Negative* relating to a matter of Fact; the *Negative* relating to a matter of Fact, oft times cannot be proved, and yet sometimes it can; but the *Negative* relating to Doctrine, both can, and ought to be proved, by him, who strongly asserts it, as *Paul* doth excellently prove, *That by the Works of the Law, no flesh is justified, but by Faith in Christ Jesus.* And *Protestants* commonly prove against the *Papists*, that the Bread of the *Eucharist* is not *Transubstantiated* into *Christs* Body. Therefore seeing we assert a *Negative* so confidently, *That the honest Gentiles, who lived in remote places where Christ was not preached outwardly, before they dyed, had no knowledge nor faith of Christ crucified;* ye ought to prove it; But *ex abundanti*, I had proved the Affirmative, to wit, *That all honest Gentiles who were faithful in their Gentile State, were in a State of Salvation begun, but not perfected, and therefore*

therefore they could not perish; and consequently, they behoved to have the Faith of Christ, some time before the end, in order to their Perfection.

Pag. 94. Ye are miserably beset, and put to it, to answer to the two instances I give you, the one of *Nathaniel*, the other of *Cornelius*, both which had so great a Testimony of God, that they could not be in a state of Damnation, but were in a state of Salvation, at least begun, tho' not perfected; and ye grossly abuse me, to say, as if I did affirm, *they were Unbelievers*; for they had faith in God, tho' not in Christ come in the flesh, as I expressly affirmed, pag. 112. Now let us hear your Answer; ye say, *They had believed in a Christ to come, though at present they knew not that he was come in the flesh, till it was further revealed to them.* *Ans.* At this rate ye make all the Jews throughout the whole World true Believers in Christ, because they all profess to believe in a Christ to come, even as ye say, *Nathaniel and Cornelius believed in a Christ to come.* But as it was the true Faith to believe in Christ to come, before he was come, so it was not the true Faith, but a great mistake or error, at least, though pardonable, to believe in Christ to come in flesh, when the true Christ was already come; for their Faith could not be the true Faith, which had not the true Object; for, to believe in a Christ yet to come in the flesh, is

a false Faith, such as the faith is of those hardened *Jews*, who generally believe not in Christ who is already come in the flesh, but in a Christ or *Messiah*, whom they imagine yet to come in the flesh. And before that *Peter* preached to *Cornelius*, Christ was crucified and raised again: And seeing ye grant, *Cornelius* had not faith in Christ crucified, until *Peter* preached unto him (and yet was in a good state) ye quite give away your cause. Beside that, ye meerly alledge it, without proof, *That Cornelius had any sort of Faith of a Christ to come in the flesh at that time*; for it only appeareth, that he was a devout and religious *Gentile*, but no *Profelite* to the *Jewish* Religion.

A *Third* Instance I gave you of Christs Apostles, who had not the true knowledge and faith of Christs Death and Resurrection for some time; for it is expressly said in Scripture, when Christ told them, he was to be put to Death, and to rise again the third day, *They understood it not*; and yet, who will say, they were altogether in a state of Damnation? Ye are so pinched here, that your Cause is desperate, and that makes you so angry and fretful. Ye say, *Faith in God, without Christ* (*viz.* come in the Flesh, and crucified, &c.) is not saving, citing *John* 14. 6. *Acts* 4. 12. I have answered you, it is not in that degree, so as to perfect the work of Salvation, but yet it hath a preparatory work, and may begin it, otherwise
ye

ye must say, the Apostles, that were ignorant that Christ should dye, were not in any state of Salvation.

Pag. 95. Ye imagine, that ye have got a wonderful advantage, saying, *What then shall we say to his New Doctrine, that they may receive it after death?* Ye further say, *We shall have a new Quakers Purgatory erected ere long.* But if ye were not very partial, ye might see, I did principally argue so with you *ad hominem*, because of your Principle, according to your own Doctrine in your *Confession of Faith*, that faith, *The Souls of the Righteous after Death*, [Note, *after Death*] being then made perfect in Holiness, are received into the highest Heavens: These are the express words of your Catechism as I told you, cap. 32. sect. 1. and that ye say, *It is a bold Untruth, for they say no such thing there.* I Answer; Let the Reader but be at the pains to read that place cited, cap. 32. s. 1. and he shall find it expressly so; and therefore the bold Untruth is your own, and not mine; and if they contradict it in their shorter Catechism, by saying, *at the instant of death*, what is that to me? they must answer for their own contradictions, and not I for them: And for my saying, *after Death*, it was by way of Hypothesis, *If I should say.* And whereas I brought you a Scripture out of Job, cap. 33. 22, 23, 24. to show the wonderful dealings & workings of God with men on their death bed,

or

or at death, without the outward Ministry of
men, to show unto them their Uprightness,
and the Ransom or Attonement, see from v. 14.
to v. 30. *Even by his own speaking to them in a
Dream, in a Vision of the Night, when deep sleep
falleth upon men, in slumberings upon the Bed, then
he openeth the Ears of men (and as it is on the
Margin, he revealeth or uncovereth, Heb.) and
sealeth their Instruction.* What say ye to this
weighty place of Scripture, that deserveth so
great consideration, as holding forth the
wonderful love of God towards men in general
(for the word *Man* indefinitely is to be under-
stood universally or generally, see v. 29. *Lo,
all these things worketh God often times with man*)
and his care over them, that where outward
helps and means of mens Ministry fail, he sup-
plyeth by his own speaking to them, yea, when
deep sleep falleth upon men (whether that
sleep be understood natural or figurative, is not
very material to determine) and all to keep
back their Souls from the Pit, and that they
may be enlightned with the Light of the living:
Certainly this place of Scripture hath much
in it, yea, very much, more than ye or most
are aware of, to prove, that Gods love and
care is exceeding great towards Mankind, and
his patience and long-suffering is greatly ex-
tended towards them, to keep back their Souls
from the Pit; which altogether doth overturn
that most cruel and Cannibal-like Doctrine of
yours,

yours, that faith, God damneth many Infants to
 Hell, and universally all who have not have had
 Christ preached unto them by the Ministry of men,
 (except in some singular cases of Abraham, and
 some others that were Prophets) but to this weigh-
 ty place of Scripture ye say nothing at all, but
 are as mute as a Fish; it is a cunning way in
 you, to pass by with a dry foot, as ye phrase it,
 that which most pincheth you, lest by med-
 ling with it ye should not only wet your feet,
 but be in danger to drown your sinking and
 desperate Cause. All sober Protestants, as well
 as others, will condemn you for your great
 uncharity, to Damn not only so many Millions
 of honest Gentiles, but of poor Infants, that
 ye say, never sinned actually in thought, word
 or deed, but meerly for the sin of another,
 that was forgiven to him and thousands more;
 yea, not only the Episcopal, but many in the
 Church of Rome are not so uncharitable. Your
 great Uncharitableness maketh you cruel and
 hard-hearted, and this begetteth in you a spirit
 of Persecution. But is it not a great sin in you
 to be so uncharitable, when ye have no ground,
 but your own mistakes of some place of Scrip-
 ture hard to be understood. Oh! Repent of
 this your great sin, not only of Uncharitableness
 towards so great a part of Mankind, but
 of your evil and sinful thoughts of God Al-
 mighty, rendring him so cruel and so short in
 his Mercy, who hath declared himself to be

good unto all, and his tender Mercies to be over all
 his Works, and that he is slow to Wrath, long-suf-
 fering, and with much long-suffering he endureth
 the Vessels of Wrath, perfected for Destruction,
 as the Greek word doth well bear it; so that
 none are finally lost and destroyed, but such
 who are perfected in Wickedness, after the
 long-suffering of God hath endured them, and
 waited on them, with much long-suffering;
 which certainly proveth, that no Infants dying
 Infants, are Vessels of Destruction. However,
 as to the general state of Infants, and other
 adult Persons deaf or dumb, and deprived of
 these common outward helps given to others,
 the particular way, method and manner of
 God towards them is a great secret; it suf-
 ficeth, that God disposeth of them in Mercy,
 and doth not destroy any without sin, not only
 actually committed, but finally and impenitent-
 ly persisted in, and rejecting the Remedy offer-
 ed. And why should it appear such a new
 Doctrine to you, or inferring a Purgatory be-
 twixt Heaven and Earth, to say, that the
 Mystery of Christ crucified, and other great
 Mysteries, that have been very obscurely and
 imperfectly known to many here in this world,
 shall be made known perfectly after Death in
 the World to come? Is not this the general
 Belief of *Christians*, and ground of their Con-
 solation, that many things which they know
 here but obscurely, weakly and imperfectly,
 they

they shall know most clearly & perfectly after death, in the World to come. And as I did argue in my first Book, that whereas perfect **SALVATION** is a Salvation from all sin, and ignorance, and error, and is a perfect renewing into the Image of God, and the true knowledge of Christ, even the Man Christ, is necessary, to the end we may be made conform to him in his holy Life and Virtues, Death, Sufferings, Burial and Resurrection, as the New Testament plainly declareth; and that all who go to Christ after Death, what hath been wanting of their full and perfect knowledge of him, here, shall be given them there after Death, when they come to be with Christ in Heaven: And if it shall be given to *Christians*, who have more knowledge of Christ here, than may be supposed many of the believing *Jews* had in the time of the Law, or proselyted *Gentiles*, or others, why not also may not the like be said of honest *Gentiles*, that what was lacking of their knowledge of Christ here, shall be given them perfectly in the World to come, after Death, they having received some beginning of the knowledge of Christ here, though but obscurely and weakly; as ye grant, that many of the *Jews* had but a weak, and obscure, and imperfect knowledge of him; the Vail, ye confess, was not then taken off, before Christ suffered in the flesh; and if an obscure and weak knowledge could serve the

Jews,

Jews, of Christ that was to come, as held forth under the Vail of the Rites and Ceremonies of *Moses* Law, which their Faith could take hold of, even of Christ hid under that Vail: It may be said, it could also serve the *Gentiles*; for the *Gentiles* had a Law given them out of *Noah's* Family, that taught them to sacrifice to the true God; and certainly *Noah* taught his Posterity that these Sacrifices of Beasts were figures of Christ, that great Sacrifice, that was to come; and many *Gentiles* did sacrifice to the true God, as no doubt *Job* and his friends did, and what was *Job* and his friends but *Gentiles*? And it seemeth to have been a divine Instinct put into men generally, before Christ that great Sacrifice came, to sacrifice unto God, as *Aristotle* said, *It was proper to men to sacrifice*; for the same that taught them to pray to the true God, taught them to sacrifice; and that sacrifice was the Vail to the *Gentiles*, pointing at Christ, as it was to the *Jews*, that their faith might reach unto him; and though too many of the *Gentiles* sacrificed unto Devils, and not unto God, yet that doth not prove, they had not some sence or knowledge that they did sin in so doing, for the *Jews* too oft did also sacrifice unto Devils. In short, if an obscure and weak, or imperfect knowledge and faith of Christ, as he was to come and suffer in the flesh, did suffice to Salvation, as ye say it doth, and did to *Cornelius* and *Nathaniel*, it may suffice

fice to all honest *Gentiles*, who might have that
 obscure, and weak, and imperfect faith of
 Christ, as he was to come in the flesh, or as
 now come in the flesh; and what if I should tell
 you, that not only the *Gentiles* Sacrifices, that
 they offered up unto the true God, did preach
 Christ unto them, and his Death, &c. but that
 the whole outward Creation had the like use,
 in some sort, to the *Gentiles*, to be Vails and
 Types, to preach Christ unto them, though
 not so fully and distinctly, as these delivered
 by God to the People of *Israel*? Did not God
 make the Rain-bow a sign of his everlasting
 Covenant betwixt him and all flesh upon the
 Earth, i. e. all Mankind; for so is all Mankind
 oft called in Scripture, viz. *all Flesh*; for when
Joan saw Christ in Heaven, he saw him with a
 Rain-bow upon his head, and round about the
 Throne; and therefore the Rain-bow that
 appeareth in the Cloud in Rain, is an universal
 Type and Figure, that God hath given to all
 Mankind of his Everlasting Covenant in Christ
 Jesus; that he will not destroy them, but save
 them who believe in his Son Christ; and tho'
 the Rain-bow hath another signification, as to
 give notice that God would not destroy the
 World any more with Water, as he did the
 Old World, yet that hinders not, but that it
 was given as a sign also to point unto Christ,
 as the Passover was both a sign of the destroy-
 ing Angel his passing over them in *Egypt*, and
 yet

Yet was also a figure and type of Christ, as *Paul*
 hath plainly declared. And no doubt, God that
 hath given the Rain-bow as an universal sign
 of his Love and Favour in Christ, both God
 and Man, (signified by the light of the Sun,
 united with the Water in the Cloud, that give
 most excellent and resplendent Colours, signi-
 fying the Mercy and Justice of God, together
 with his divine Wisdom & Power, &c. all most
 sweetly & harmoniously concurring together,
 with manifold divine Graces in the work of
 mans Salvation, through Christ; and the string
 or cord of the bow appearing next to the earth,
 as when a man holdeth his bow in his hand, in
 sign of Peace, as not intending to shoot with
 his Arrow) hath also given other Types and
 Figures in the outward Creation, to be as Vails
 and Shadows, to shadow forth the Lord Jesus
 Christ, and mens Salvation by him, as Winter,
 Spring, Summer and Harvest, and the sowing
 of the grain of Corn in the Earth, and its
 rising again within a little time, and bringing
 forth much fruit, which our Saviour brought
 as the figure and example of his Death, Burial
 and Resurrection, and which the Wisdom of
 God hath recorded in Scripture, not only as
 an example or emblem of Christs Resurrection,
 but of the general Resurrection of the dead;
 & indeed the whole Creation points at Christ
 as both God and Man, that most excellent
 middle, that unites God and Men together;
 for

For in all the Creation we see how the wonderful Wisdom of God, and his wonderful Power hath united extreame by certain means or middles; and these do plainly point unto us, how as the highest and lowest Creatures are united by a certain medium or mediating nature, partaking of both extreame; so God the Creator and most high over all, is united with men, the noblest of his visible Creatures, by him that is both God and Man, made like to us in all things, but without sin, and therefore behoved to dye and rise again, to lay a Foundation for our Faith and Hope, that though we dye, we shall also rise again. Nor is this my single Perswasion, but that of very judicious and wise Men, long before me; and *Paulus Ricinus*, a Jew by Birth, but who became a Christian, in his Treatise *de Cœlesti Agricultura*, lib. 1. from pag. 40 to 52. sheweth how there are many excellent Symboles in the Creation, that as Types and Examples hold forth that great Mystery of Christ, God & Man, that were to be united in one; and that this man could be but one only single man in the intire nature of Man of Soul and Body, in all essential parts, who should be both God and Man: and for this he citeth a saying in *Aristotle*, which is this, lib. 10. *Metaph.* *In quolibet genere rerum datum maximum, et omnium aliorum summum, i. e.* in every kind of things there is one the greatest and highest of all others: And who is this but

but the Man Christ Jesus? who only among all men is both God and Man, and the Head of all men? And by excellent Symboles and Examples he sheweth how this one man was to dye for all other men, & rise again. And therefore however strange it may seem unto you, not only many things in the Creation, but the whole Creation it self is a Book full of Symboles, Vails and Figures, pointing at Christ, even the Man Christ, who was to suffer Death, and rise again for the Salvation of men; and yet I do most freely acknowledge, that the Books of *Moses* and the Prophets did more fully and distinctly hold forth this great Mystery. But seeing ye grant, *That the Vails and Types of the Ceremonial Law did suffice to the Jews and People of Israel, so far as outward helps and means were requisite, to shadow and hold forth Christ unto them;* the same may be said as concerning the *Gentiles*, that in some sort, sufficient (as in respect of outward helps and means) for that day and time, until more knowledge should come into the World, was the Book of the outward Creation, together with that knowledge they had, *that they were to sacrifice unto God*, as is above said. And as God gave to the *Jews* and People of *Israel* his good spirit to instruct them, in the signification of the *Mosaical* and *Ceremonial Law*, and the Types and Shadows thereof, so no doubt he gave a measure of his good Spirit to instruct the *Gentiles*

Gentiles what these Types and Figures, legible in the Book of the whole Creation, did signify; for as the Book of Wisdom saith, *The incorruptible Spirit of God is in all*, that is confirmed by Scripture; for God gave his Spirit unto, and by his Spirit strove with the People of the old World; and it is the Light of Christ, the Word, and of the Spirit, that convinceth and reproveth of sin, that lighteth every man that cometh into the World; which, however ye call it only natural and humane, we have good cause to believe it is divine and supernatural, yet lightning the dark nature of Man; and as it is absurd for any to hold a Book to a mans face in the dark, and bid him read therein, when he hath no sufficient light to read with, so it were absurd, that God hath set so excellent a Book, as the whole Creation, before the Eyes of men universally, I mean the Eyes of their understanding, and not give them sufficient Light, in some measure, to enable them so understand what is writ therein; and seeing that Book contains true and real Types and Symboles, Figures and Shadows of Christ, as he was to come in the flesh, and suffer death, and rise again, it followeth, God hath given all men so much inward Light, as whereby they might read and understand what is written therein concerning the Man Christ (altho the express *Hebrew* and *Greek* Names *Messiah* and *Christ* be not known to them) in such an obscure

obscure way and manner, as might serve to that time; but the great Glory and Light of the Mystery of God manifest in flesh, which is *Jesus Christ* come in the flesh, who is both God and Man, and yet one Christ, both incomparably surpass not only what all Vails & Types, either of the Law or outward Creation, can discover, but all declaration of words, and cannot be perfectly known but by a very high degree of divine Revelation; and no doubt, the full discovery of it is reserved to the Life to come, where it shall be matter of eternal Admiration and Adoration to Saints and Angels.

And lest you should say, *This is some new Fancy of mine*, and some other late Writers, or apostate Hereticks, as ye use to say, I shall recite a Testimony of a very antient Writer, who is judged to be either *Ambrose* or *Prosper*, above twelve hundred Years ago, in that famous and noted Treatise, *De vocatione Gentium*, i. e. of the calling of the Gentiles, much esteemed and cited by Protestants of great note, and particularly by *Vossius* and *Grotius*, learned and judicious Protestants: In the said Treatise, *de vocatione Gentium*, lib. 2. cap. 1. ad fin. he saith in expresse words, citing *Acts 14*. "And indeed he left not himself without a Witness, giving Rains from Heaven, and fruitfull Seasons, filling Your hearts with Food and Gladness. But what is this Testimony that was alwayes service-
able

able to the Lord, and never was silent of his Goodness and Power, but the very indeclarable Beauty of the whole World, and the rich and orderly largition, o, his indeclarable benefits, by which certain Tables o, his eternal Law were given to the hearts o, men, that the common and publick Doctrine of divine Institution might be read in the pages o, the Elements, and in the Volumes (or Books) of the Times; therefore the Heavens and all heavenly things, Sea and Land, and all things in them, by the harmonious Consent of their kind and order, did attest the Glory of God, and by a perpetual preaching, did speak the Majesty o, their Author. But this is not all, he further saith, And yet the greatest number of men, who were permitted to follow the ways o, their own will, did not understand, and did not follow this Law, and the Saviour of Life, which breathed, or inspired unto Life [Note, is not this in some degree Evangelical] was made unto them, the saviour of Death unto Death, that even in these visible Testimonies it might be learned, that the Letter killeth, but the Spirit giveth Life. And immediately in the following Chapter, he saith, Therefore what was done in Israel by the appointment of the Law, and the Sayings (or Oracles) of the Prophets, the Testimonies of the whole Creation, and the Miracles of the divine Goodness, did perform in all Nations. And that the Rain-bow was a sign of Salvation, the same Author expresseth in the following words,

lib. 2. cap. 4. *And the Security of Salvation* (saith he) is consecrated in the Testimony of the *Rain-bow*, consisting of divers Colours, that is in the sign of the manifold Grace; the which *Mysteries* and *Sacraments*, did not instruct these very few men of one Family only, but in them all their Posterity, that what was given for the Instruction of the Parents, might be profitable to the knowledge of their Sons: Thus he. And in the same Book, cap. 9. he saith, *And it is manifest that by divers and innumerable manners, God will have all men to be saved, and to come unto the knowledge of the Truth; but who come, they are directed by the help of God; who come not, they resist by their own pertinacy.* And in the beginning of that Chapter, he saith, *The Grace of God indeed doth principally appear in all Justifications, counselling with Exhortations, admonishing with Examples, terrifying with Dangers, inciting with Miracles, inspiring Counsel* [Note the word *Inspiring*] *and enlightning the Heart it self, and induing it with the Affections of Faith.* And a little after, *Which help (viz. of divine Grace) is offered or applyed unto all, by innumerable ways, either hid or open; and that it is rejected by many, it is their own Wickedness; but that it is received by many, it is both of the divine Grace, and of the Will of Man, viz. co-operating.* And cap. 10. he saith, *We have laboured to prove, so far as God hath helped us, that not only in the last dayes, but in all the fore-going Ages, the Grace of God*
was

was present with all men, with a like Providence and general Goodness, but in a manifold manner of working, and divers measure; for either hiddenly or openly he is (as said the Apostle) the Saviour of all men, but especially of them that believe. The which Sentence, of most subtil shortness and great strength, if it be considered with a quiet sight, doth end this whole Controversie; for by saying, *He is the Saviour of all Men*, he hath confirmed the general goodness of God over all men, but by adding, *especially of them that believe*, he sheweth that there is a part of Mankind, which by the merit of Faith, divinely inspired [Note the words, *Faith divinely inspired*, ye who deny divine Inspiration to be remaining] is carried on to the highest and eternal Salvation, by special benefits. And a little after, he saith, *And although that general Vocation doth not cease, yet that special Vocation is now made common to all*. And immediately before, he saith, *No place of the World is destitute of the Gospel of Christ*. Where it is worth the observing, how he holdeth forth a twofold Vocation and Calling, both of Grace, and belonging to the Gospel and Salvation; the one general, the other special, and peculiar to such who have the Gospel preached to them by the Ministry of Men, and have the benefit of the holy Scriptures. And Luther, in the Book called his *Mensalia*, cap. 6. p. 101. saith, *In all Creatures we see a Declaration and Significa-*

tion of the holy Trinity, the Substance signifieth the Almighty Power of God, the Father; the Form and Shape declareth the Wisdom of God, the Son; the Power and Strength is a sign of the holy Ghost, in so much that God is present in all his Creatures. Thus far Luther expressly. And since ye say, Your Knowledge & Faith of Christ, in this Life, as well as your Holiness & Obedience, is not perfect, do ye not think, if ye come to Heaven (as I wish ye may, by unfeigned Repentance, for your gain-saying the Truth) that ye shall receive the more perfect knowledge of Christ at or after Death? and then why not faithful Gentiles, as well as ye?

Pag. 96. Ye ask, *Where do I find three Baptisms in Scripture, &c?* I Answ. I find in Scripture the Baptism of Moses, for the Fathers were baptized into Moses, in the Cloud and in the Sea; 2dly, The Baptism of John; 3dly, the Baptism of Christ with Fire and the holy Ghost; and some were under a divine Dispensation, who knew God only as a general Father to Mankind, but knew not that God had an only begotten Son; and others knew that God was, and Christ was the Son of God, and believed, knowing only the Doctrine of John, and said, *They knew not that there was an holy Ghost, viz. to inspire men; and in this same Ignorance ye are at this day.* And without doubt, every divine Dispensation hath its inward peculiar Baptism and Washing; and that

that a mans Salvation may be begun under the first, but not perfected, I still affirm, and have proved, and ye have not disproved it.

Pag. 99. Ye speak very ignorantly and scoffingly against Christ, the Light in all men, saying, *Is it the Light in men that was born of a Virgin, hanged on a Tree?* I Answer; Here ye more act the part of Socinians, like your Brethren in Opposition, *Pardon Tillinghast* and *B. Keech*, who use the same Language, and whom I have answered, than like Orthodox and Sound Christians; doth not the Scripture say, *They killed the Prince of Life*; and he who was killed and hanged on a Tree, was not a meer Body, but a Man, consisting of Spirit, Soul and Body; and was not a meer Man, but both God and Man; and He who was hanged on a Tree said, He was the Light of the World, and in him it pleased the Father all fullness should dwell, of Light, Life and Grace, and a measure of his Light and Spirit, that neither is nor can be seperated from the fullness, is in all men, in a day of Visitation, and dwelleth in the Saints, and is revealed in great Glory in them; but in Unbelievers it is very greatly veiled and hid, and is the Light shining in Darkness, &c. and the Man Christ, who did hang on the Tree, is that second Man who is the quickening Spirit; and ye may as well say, *Did the quickening Spirit hang on the Tree?* surely he who suffered Death on the Tree was both

both God and Man, and not a meer Man; and yet he suffered not as God, nor in his Godhead, but in his Manhood. Your Ignorance is greatly to be lamented, who are thus ignorant of the first Principles of the Doctrine of Christ, although ye profess your selves Ministers of the Gospel; Take heed of willful Ignorance; that unless men be in the Faith, Christ is not in them, in that peculiar sence of the word *Inbeing*, as it signifieth union, and in-dwelling, and enjoyment, is granted, as we say, in one sence, the seed is not in the ground, though sown, till it begin to take root, but yet according to the more general sence he is in all men; for his illumination and operation cannot be seperated from him.

Ye say, I falsly render the place, *James 1.21* *ἐμφυτος λόγος*, *Innate Word*. But ye only say it, without proof; it is composed of *en*, in and *phyo*, nascor, therefore in true English it is *innate*, & is so used by *Plutarch*, a Greek Author, who saith, *There is a Faith, innate, emphutos*, in every reasonable Creature, living and dwelling in the Soul, and never leaving the Soul destitute of Guidance; and it is used in the same signification by *Clemens Alexandrinus*, writing to the Gentiles, where speaking of the inward Witness, which was in Unbelievers, he calleth it, *Εμφυτον Μαρτυρα*, *testem innatum, fide dignum*, The innate Witness, worthy of Faith; and I suppose ye judge not your selves better or so well

skilled in the Greek language, as *Plutarch* and *Clemens Alexandrinus*, who were Greek Authors, and *Grecians* by Birth.

Ye say, *If the Light be connate with men, what needed G. K. make such a splutter about Immediate Revelations?* It may be said to be both innate and connate with men, not as ye imagine Accidents or Qualities to be in a subject; but seeing the eternal Word and Wisdom hath created all Souls of men after his Image, therefore in a special way of presence that eternal Word and Wisdom is in all Souls of men, by a measure of it planted, or if ye will grafted in all men; for grafted and innate may be of the same signification, and this eternal Word and Wisdom hath its operation and influence on the Understanding of the Souls of men generally, to enlighten them gradually, first with the more common and plain things of Religion, and then, as the former are learned, with the more special and peculiar Mysteries of the *Christian Religion*, yet not without the use of the holy Scriptures, in Gods ordinary way, so distinctly and perfectly as Christians know them, who have the use of the Scriptures; and all internal divine Illumination is properly *Revelation*.

P. 102. Ye find great fault that I conclude, That the inward Dispensation that is among the *Gentiles*, that have not Christ outwardly preached (*viz.* by the Ministry of men, and

the holy Scriptures) hath its glory and great service to those that are faithful in it; and ye say, *This is to talk at liberty my self, and to deny all others a liberty to judge.* But herein ye wrong me, I allow all spiritual men a liberty to judge. I question not, but to all such who have a spiritual discerning and ability to judge what I have affirmed of the glory and great serviceableness of the inward divine Dispensation in the *Gentiles*, will be approved, and my Reasons and Proofs, both from Scripture and other Authors, found vallid. And though ye seek to untie that ye call, *a knot, that I judge is indissoluble*, p. 91. I judge so still, that ye shall never be able to untie it, as ye persist in your Doctrine: But yet ye pervert my words, in that ye call the *Knot*; for I did thus argue, That seeing Infants, by your confession, might be saved by Christ, and regenerated by the Spirit of Christ, that worketh when, and where, and how he pleaseth, Therefore might the honest and faithful *Gentiles* be saved by the same regenerating Spirit of Christ, who worketh when, and where, and how he pleaseth, and by faith in Christ. But that ye may with some seeming show, appear to loose the *Knot*, ye word n.y Argument quite another way, *I. Infants may be saved by the working of the Spirit in them, why may not the Gentiles be so, by giving obedience to the Light in them?* And thus ye would make me appear to the ignorant

as if I did plead, that the *Gentiles* were not
could be saved without faith in Christ, and
the regenerating Spirit of Christ, only by
obedience to the general dictates of the Light
within; but I say, though none are saved,
but who are obedient to the Light in them,
yet no Obedience can save, without faith in
Christ, and the Spirit of Christ regenerating
them, that is altogether necessary to every
mans eternal Salvation.

Whereas I produced divers very convin-
cing Arguments to prove, That the Light in
men that did accuse or reprove for sin, could
not be some natural faculty of mans Soul; these
Arguments some of them ye pass over very
slightly, answering by your bare Affirmations,
without proof, and some ye give no answer
unto at all, nor take any notice of, see my
Book, p. 119, 120, 121. which I again recom-
mend to the Readers serious consideration. I
argued, That since ye confess, that man
is wholly defiled and darkned, so that he is
called *Darkness* in Scripture, therefore the
Light in natural men could not be any part of
faculty of their Souls; for that were to say,
Men are not fallen totally, nor totally defiled,
but in part. And I further argued, That since
your Confession saith, *All Sin is a Transgression*
against the Righteous Law of God, and since the
Heathen are sinners, this righteous Law of God
must be in them, against which they transgress

and this righteous Law cannot be any part of faculty of the Soul, which ye confesse, *is wholly unrighteous and defiled*; for a thing cannot be wholly unrighteous and defiled, & yet in part righteous, holy and clean; To this I find not that ye say any thing. Ye say, *I mistake, when I think ye reckon it any distinct Faculty*: but the Mistake is yours, not mine; I did not think that ye do reckon it any distinct Faculty; but on the contrary, I blame you for saying, *It is nothing else but the natural Conscience, or some natural Faculty of mans Soul*; so that ye are wonderfully careless of what ye say; see my Book, pag. 119. and your Book pag. 98. And yet ye seem to make it now, *Not the natural Understanding, but something there imprinted*. Well, let it be something there imprinted, this evinceth, that it is properly Gods Word; for I hope ye will not deny, but that which God writeth or printeth with his own Hand or Finger, is Gods Word, and doth as well, or rather more deserve to be accounted the Word of God, as that printed in the Bible, seeing God is the immediate Printer of this, without the Ministry of men; but the Print of the Bible is the work of Men, though the Truth there witnessed is immediately of God; and therefore by your Confession, there is an inward written or printed Word of God in *Heathens*, and generally in all men, and that *immediately*, without the use or help of the Scriptures,

Scriptures, commonly called the *outward Word*. Hence it clearly followeth, that the *Word* without is not the whole *Word* of God, nor the only Rule, in contradiction to you who affirm it. And seeing, by your Confession, the Word of God is in the *Gentiles* or *Heathen*, who have not the Scriptures, why may not the same *virtue* and efficacy be given to it, as to that which ye say is contained in the Scriptures? It is improper to prefer that which is writ or printed on Paper by the labour and work of Men, to that which by God immediately is printed on mens hearts and souls, without the work of men. And since ye grant, *That there is a Law written in mens hearts universally, by God himself*, Why may not that Law be understood to be the same mentioned, *Psal. 19. 7. The Law of the Lord is perfect, converting the Soul?* yea, that it must and ought to be so understood, is clear from that analogy that the Wisdom of God in *David* maketh betwixt the preaching of the Heavens and Firmament, Day and Night, and the course of the Sun, and the Preaching or Testimony of this inward Law, that as universal as the outward is, so universal is the inward; for the outward is the Symbole, Figure and Type of the inward, as the Ceremonial Law of *Moses* was symbolical of the inward Gospel-Law; and if both had not been Universal the Analogy would have been improper and false.

false; for the true Analogy is betwixt two Universals, and not one universal, and another particular: And *Paul*, by the Spirit of God applyeth the universal Language of the Heavens and Firmament, Day, and Night, and Sun, to the preaching of the Gospel, *Rom.* 10. 18. by the same Analogy Ye contradict the Scripture expressly, when ye deny it, that the Law in the *Gentiles*, so far as they obeyed it, made them excusable; for as some had thoughts that accused them when they did evil, so they had thoughts that excused them when they did well; and this excusing of them proceeded originally from the Law it self within them, see *Rom.* 2. 15 which ye expressly contradict. And for Gods inward speaking to men, most frequently without the Ministry of men or books, as outwardly, I cited divers observable places of Scripture, as *Psal.* 94. 10. *Psal.* 50. 1. 16 to 22. *Amos* 4. 13, *Micah* 6. 8. *Prov.* 8. 1, 2, 3, 4. *Job* 28. 28. 24. 13. and 21. 14. and that noted place, *Luke* 12. 20. from all which I did conclude, that it hath been the way of God, and ever will be, to speak to men in their hearts, to call them, and warn them, and fore-warn them of evil and danger, and to perswade and incline them to that which is good. And all these places of Scripture prove, that God doth at present, and in every Age, move and stir upon mens Consciences, and speak in them by his Word
and

And Voice, as really as he did in the Prophets, tho' not equally, nor the same in all respects, and this is immediate Revelation and Inspiration, seeing God doth it without the Ministry of men most frequently, even in the *Heathen*, and in the Wicked, when they are neither hearing men, nor reading, nor thinking on any place of Scripture; and all this ye meerly flubber over, with a bare Magisterial Affirmation, saying, *That it is all but the actings of a natural Conscience, under legal Convictions*: But tell me, What works these Legal Convictions? doth not the Scripture say, it is God? and he doth it by speaking to them in their hearts; for God doth not use to speak to men by an outward audible Voice; and therefore there is more in men than what ye call a *Relique left in men of a natural Conscience*; there is that which newly, and freshly, and immediately calleth to men in their hearts, and is a new gift and visitation of God. I find not that ye say any thing but one, that hath some shadow or appearance of weight, and that is from *Rom. 8. 3. & Gal. 3. 21.* viz. *That the Law is weak, through the flesh, and cannot give Life*: And this is even that Law which was within both *Jews* and *Gentiles* universally, and was not the meer outward Law. But to this I Answer, That by the [*Law*] in these places cited by you, and in many other places that could be cited, as *Rom. 3. 19, 20, 21, 22, 23, 24, 25, 26,*

etc. & Gal. 3. 8, 9, 10, 11, 12, 13. is indeed to be understood, not the meer outward Law given to the People of *Israel*, but the Law within in its first Administration or Dispensation, that hath its proper work and service to condemn, and not to justify, to wound, bruise and kill, and not to heal, bind up and make alive; and this first Administration of the Law is most necessary and proper, and is the real effect and work of Christ in his inward appearance in mens hearts, as a Law-giver and judge, but not so properly, nor clearly, nor distinctly as a Saviour, as he appeareth in his second Administration perfectly to save the Soul, and deliver it from Sin, and Wrath, and perfectly to restore and renew it into the Conformity of his own Image, by faith in him, the whole Christ, intire and undivided, both as he came in the flesh, suffered Death for our sins, rose again, &c. ascended into Heaven, and is now in Heaven, our Intercessor and Advocate with the Father, and as he cometh in Spirit.

And of this twofold Administration of Christ, first, as a Law-giver, secondly, as a perfect Saviour, *Moses* and *Joshua* were Types; *Moses* was a type of Christ, in his first Ministration, and *Joshua* was a type of him, as a perfect Saviour in his second Ministration, both which are inward; for though the true *Christian Faith*, respecteth Christ come in the flesh without

without us, and now glorified in Heaven, in the glorified nature of Man, &c. yet the Mystery of this, and the worth of his Death and Intercession, must be inwardly opened and revealed in us, by the Spirit of Christ: And as *Moses* led the People out of *Egypt*, through the red Sea, and through the Wilderness, and brought them to *Jordan*, and the borders of the good Land, and no further, and then died; so *Joshua* was raised up, to bring them beyond *Jordan*, into the good Land; therefore *Moses* began the work, but *Joshua* finished it: Which two are plain figures of the twofold inward Ministration of Christ, the one that is more *Legal* than *Evangelical*, and hath the *Evangelical* hid in it, but not clearly revealed, the other that is clearly and apparently *Evangelical*; and because the second inward Ministration of Christ in mens hearts doth not appear at first, in its fulness of vigor and strength, but gradually, therefore there is a mixture of the first & second, which is a middle Dispensation, consisting of both; and this is well known and experienced by spiritual Travellers, although to you it is a Mystery and a Riddle, that ye mock at, rather than enquire into. And concerning this diversity of inward Dispensations and Ministrations, both having one Author, to wit, the Lord *Jesus Christ*, not only the people called *Quakers*, but many sober, and judicious *Protestants*.

testants have given Testimony, and their Testimony is upon record in print, some calling them *Three*, and referring them, the one to the *Father*, the other to the *Son*, together with the *Father*, and the third and Last to the *Holy Ghost*, together with the *Father*, and the *Son*; and of these three inward divine Dispensations, he called Doctor *Gell*, an *English Protestant*, whose Works are printed in *English*, and well received by many *Protestants*, though he was no *Quaker*, hath particularly made mention, and these three Dispensations being reduceable unto two, (as suppose there may be several mixtures of Water and Wine, three, four, or seven, or more, yet still they are but two viz. Water and Wine) some other *Protestants* have mentioned and explained them, as particularly *Henry Vane*, in his book called, *The retired mans Meditations, &c.* whom I the rather particularly mention, because there are some in *New-England*, & perhaps members of your *Church*, who both knew him, and have a true respect to him, as judging him a sincere Christian, and neither Heretick nor Apostate, for his Doctrine; and yet when I or any of my friends hold forth the same Doctrine, of distinct inward Dispensations, and Ministrations, nothing differing in substance, such is your want of Charity, that we are *Hereticks*, and *Blasphemers*, and fearful and incorrigible *Apostates*, which

which sheweth great Partiality in you; and that we would evaporate the Gospel into Allegories and Dispensations, as ye phrase it. But ye are greatly mistaken; although we own the due and moderate use of Allegories, well warranted by *Paul* and the other Apostles, and Prophets, and by good *Christian writers* in all Ages, yet we place not the Gospel in the meer Allegory or Figure, that is but the Shell; the Subtance is the inward kernal, hid under the Shell. And for variety of Dispensations, the Scripture is plain and expresse, and mentioneth the *Dispensation of the fulness of Time*, when Christ after his Death, and Resurrection, gave the holy Ghost to all true Believers, as the more excellent, far exceeding any former Dispensation, when Christ was the Mystery hid in great part, from Ages and Generations, and not so revealed, as when the *fulness of Time* came. And ye your selves hold forth differing Dispensations of Grace, if any Credit can be given to your words, pag. 87. where ye say, *We thought there had been different Dispensations of Grace clearly intimated, Rom. 11. 7.* Whereby ye plainly insinuate, That even such who are not saved, are under a Dispensation of Grace; and yet this, tho' affirmed by us, is denied by you, who restrict the Grace of God only to such who are saved; so ye say and unsay the same thing, little heeding what ye say; and though ye blame me for this,

ye are guilty of it, and not I; for I doubt not but that I can well defend all my Sayings to be well consistent one with another. And notwithstanding that I readily grant unto you, yea, and plead for it, as much as any, that the *first Administration* of Christ and God, in mens hearts, is weak, and is not sufficient of it self to justifie and save with eternal Salvation, and to give eternal Life, without the *second*, that is to follow, which giveth faith in Christ, as come in the flesh, dead and raised again, and more abundant Grace that doth accompany that Faith and Knowledge of Christ, as such, yet all this nothing serveth your turn in the least; for we never asserted the sufficiency of the *first Manifestation & Ministration of Christ* in mens hearts, as alone & without the *second*; but as relative unto it, and as regarding it as the end of the first. And yet we still affirm, that God and Christ is at work in all men, in a day of Visitation, in order to save them, and God and Christ are sufficient to begin and carry on the work. And though *Paul* call the Law *weak*, yet it is to be considered, that he calleth it not so absolutely, or of it self, but weak through the flesh, because the flesh or nature of man is weak to fulfill it, until Christ be revealed in the second Ministration of him, to fulfill the Righteousness of the Law; And if ye were not very partial, ye might have understood, by what I charged against you in

Article 5. that I placed not such a Sufficiency in the first degree of Light and Grace, and in the operation thereof, as did suffice from first to last; but there is a Sufficiency in it to begin some good work in men, that hath a proper and real tendency to the perfecting the Salvation of mens Souls; as when a Chyrurgion lanceth a Wound, and searcheth it, and washeth it, that is a necessary work, and what he doth, he doth as a skillful, able and sufficient work man, and that work hath a proper and real tendency to perfect the cure; yet that alone is not enough to cure the Wound, but he must apply his Healing Plaister to it, and make several new Applications of his Medicine.

And though we still preach God and Christ in mens hearts to be all-sufficient to save them, yet we never said nor thought, that what is revealed or dispenced of any inward Ability, Influence or Operation of God and Christ, is sufficient for all time to come, either to *Gentiles* or *Christians*; for the best *Christians* need a daily renewed Influence of Grace, of Wisdom, of Life and Ability from God and Christ, to descend upon them, and come into them, and they are to wait for the daily and hourly incomes of it. And therefore the weakness of the first inward Administration of Christ, I deny not, but assert; and yet it is not weak in it self, but through the flesh; and it is weak

to justifie and save perfectly, but it is mighty and powerful to reprove, to judge, to wound, to bruise and to kill; and He, even Christ, and God in Christ, who woundeth, healeth; and He who killeth, maketh alive, and He who bruiseeth, bindeth up, and He who maketh the Soul sick, and sensible that it needeth the Physitian, proveth the Physitian to the Soul; and such kind of Doctrine I have heard among the more sober kind of *Presbyterians*, and some *Presbyterian* Preachers have said, *That Moses and Joshua were Types of Christ, as we say; and as Moses began a good Work, though his Ministration was weak, in comparison, and carried the People a great way, so as to bring them to Jordan, and the border of the good Land; so we say, Christs inward Ministration, that Moses outwardly, by way of Allegory and Analogy did answer unto, though weak comparatively, beginneth a good work in men, and carrieth them a great way, as it were to the spiritual Jordan, and to the border of the spiritual Canaan, and Kingdom, and then cometh the second inward Ministration, that answereth to Joshua, that bringeth them into the good Land, and giveth them their Lots and Possessions therein.* But still, our Controverlie is great and just with you, who say, *The Law within is so weak, and all the Light that is within the Gentiles, or unconverted men, called Christians, is so impotent and unable, that it*

can do no good thing in them, nor can begin the
 least good work in men, be they never so diligent
 to improve it, that hath a real tendency to Salva-
 tion; which we say it hath. For though the
 Law be weak, comparatively, yet that pro-
 veth not, that it hath no ability to work or
 beget any good thing in men: A weak man
 or Child can do some good things; and tho'
 mans corrupted Nature can of it self do no
 good thing, yet this inward Law and Illumi-
 nation, even in its first appearance, can and
 doth help the corrupt Nature of man, part-
 ly, if not wholly to cleanse it, and being
 cleansed, to enable it to do some good things,
 which God doth not wholly reject, but in part
 accept, in and through Christ; and indeed
Paul, as he useth divers Allegories and Figures
 whereby to hold forth the service and use of
 the Law to men, before Faith came, as that of
 a School-master, and that of a first Husband, so
 that of a Custody or place of Refuge, like the
 City of Refuge that was appointed for the
 Man-slayer to hide himself in from the Aven-
 ger of Blood, where he might remain, as in
 Prison, yet safe, until the Death of the
 High-Priest, as doth plainly appear from *Gal.*
 3. 23. But before Faith came we were kept under
 the Law, (which *Beza*, a French Protestant,
 translateth in his Latine Translation, *sub Legis*
presidio, i. e. the safeguard or defence of the Law,
 and the Greek doth well bear it) shut up (as
 within

within a custody) unto the Faith, that should afterwards be revealed. And this is clear in the example of *Cornelius*, and his Household, who were in a good state, and yet had not the faith of Christ crucified and raised again, as the *Christians* had it, and as he needed to have it, to receive the holy Ghost, and the knowledge of remission of sin, that *Peter* preached to him, through faith in the Name of the Man Christ Jesus.

Ye will not have *Rom. 1. 28.* understood properly of *Reprobates*, but of such as were not approved of God at that time. Which quite overturneth your absurd Doctrine of Reprobation before the World began; for if they were not *Reprobates* when *Paul* wrote concerning them, *Rom. 1. 28.* to be sure they were not *Reprobates* before the beginning of the World, as every School-Boy may judge.

Moreover, ye say, *That Law mentioned,* James 1. 22. &c. *cannot be applied to Christ, nor by any tolerable Catacrefsis.* But ye say it, and that is all; why may not Christ be said to be the Object of our Obedience and Works, as well as of our Words, without any *Catacrefsis*? When the Apostles preached Christ, Christ was not their preaching or speech, but the object or ground of it, and yet they are said to preach him, without any *catacrefsis*; so that Obedience that men give to Christ the living Word in their Hearts, hath him to be the

Object and Ground of it ; and therefore they may be said, by a *Metonymy*, to act Christ, as well as to speak him ; as we use to say, Such a man acteth the *Pelagian*, or *Socinian*, &c. Ye do but trifle, instead of disputing ; yea mens doing the Law, is a *Metonymy* ; for their doing is not strictly the Law, but a conformity unto it.

And because ye make such a Clamour in the Ears of an ignorant Multitude, as if the *Quakers* Doctrine concerning Christs dying for all men, and giving a measure of his Grace unto all, were only the Doctrine of vile Hereticks, Apostates, Impostors and Blasphemers, I shall cite some Testimonies of *Augustine*, and *Orosius*, and *Chrysostom*, antient Christian Writers of great esteem, who did hold the same Doctrine with us, (not mentioning many more which I could cite) *Augustin* lib. 1. de *genesi* contra *Manich.* cap. 3. in English thus, But that Light doth not feed the Eyes of unreasonable Creatures, but the pure hearts of them who believe God, and betake themselves from the love of visible and temporal things, to keep his Commands, which men can, if they will, because that Light enlighteneth every man that cometh i to the World. *Orosius* in his Apology against *Pelagius*, saith, This is alwayes my Perswasion, and without doubt that God doth administer not only in his Body which is the Church, to whom he bestoweth special Gifts of Grace, for the Faith of Believers, but

all Nations in this World his Long-suffering and eternal Clemency,—daily, momently and instantly so all and singular. And again, Thou hast, as I judge, a sufficient proof of the co-operating Grace, in the Gentiles, viz. who were not Christians. Cry often on Jo'n 1. If he enlighten every man that cometh into the World, how is it that so many men remain without Light, for all do not know Christ? How there ore doth he enlighten every man? surely he doth enlighten them, so far as becometh to him; but if any willingly shutting their Eyes to the Beam of this Light, would not direct their sight unto it, they have remained in Darkness, not from the nature of the Light, but their own Wickednes, who willingly made themselves unworthy of so great a Gift. By all which Testimonies it plainly appeareth, these worthy men had no such a mean esteem of the inward Illumination common to all men, as ye have; but on the contrary did believe, it was the Grace of God, and such a Gift, as being duly improved, could give them the knowledge of Christ, and enable them to keep Gods Commands. And the Arelatensian Synod about the Year 490. said, Anathema to him who shall say, Christ hath not dyed for all, nor would have all men to be saved. And again, Anathema to him, who saith, That he who hath perished hath not received that he mi^{ght} be saved. And not only ancient Christian Writers, but Protestants, yea, some Calvinists of great account, as Amyrald

and Dale have delivered it as their Perswasion, That Christ hath dyed not only for all kinds and sorts of men, but all, and singulars of all kinds; and have printed in defence of it. And Testardus, another French Protestant hath printed another large Book in Latine, wherein he proveth, That not only Christ hath dyed for all men, whereby all may be saved, but hath given inward Grace, sufficient to save all men; but that whoever are saved, have some special Grace and Favour of God extended towards them. Besides that, the Arminians and Remonstrants, who are as justly reckoned Protestants as many others that dissent from them, are zealous for the universal Grace of God, and Christ his dying for all men; and yet no sober Protestant will say that all the fore-named are vile Hereticks, and fearfull Apostates, and Blasphemers, and Denyers of the Fundamentals of the Christian Religion, as ye most Uncharitably and Unchristianly judge us; but your false Judgment will be your own burden.

C A P. V I I.

I Need not be large on this or the following Chapters, but take notice principally of your grossest Perversions and false Quotations, recommending the substance of my former Book to the Readers, remaining unanswered.

Pag. 104. Ye pervert my words, as if I said, Christ only adopts the adopted, because I said,

said, Christ hath left his spiritual goods, as
 Justification, Remission, Adoption and Eternal
 Life to his Brethren, by spiritual Regeneration;
 and since ye deny this, ye must allow, *That*
Christ giveth Remission, Justification, Adoption
and Eternal Life to such who are not spiritually
regenerated; which is a Contradiction to your
 own Doctrine. And your own Doctrine di-
 stinguisheth betwixt Regeneration and Adop-
 tion. Ye grossly abuse me, in saying, *I con-*
found Justification and Sanctification, alledging,
I fall into down-right Popery; for on the con-
 trary I assert Justification as it is opposed to
 Condemnation, and according to the most
 proper and frequent use of the word, is di-
 stinct from Sanctification; as thus, Justifica-
 tion is Gods act of his free Grace, whereby
 he forgiveth the sins of all true Believers and
 Penitents, and accepteth and owneth them to
 be righteous in Christ, being cloathed with
 Christ and his Righteousness, imputed freely
 unto them, and whom he hath truly sanctified
 and begot into a true and real state of inward
 Holiness & Righteousness; so that true inward
 Righteousness and Holiness, or Sanctification,
 is not the Foundation of Justification, but a
 Condition & Qualification required, in order
 thereunto; and I place inward Righteousness
 and Holiness no other way than Faith, by
 which men are justified, to wit, as necessary
 Conditions and Instruments of Justification;

and

& all true Believers are cloathed, not only with
 Christ imputed Righteousness, in respect of
 what he hath done and suffered for them, but
 with Christ himself, in-dwelling, living and
 ruling in their hearts, making them really
 holy and righteous; and this is a double cloa-
 thing unto them, or as the Scarlet that is of a
 double Die, where-with all the true Child-
 en of *Jerusalem* from above, the Mother of all
 the faithful, are cloathed, so that they are
 not afraid of the Snow, according to *Prov.*
31. 21. But all such who think, that the alone
 Righteousness of Christ without them, while
 they are not inwardly cloathed with real in-
 ward Righteousness, will cover them, will be
 greatly disappointed. True inward Sanctifi-
 cation and justification, though distinct, yet
 are not divided, nor is the one perfect without
 the other; he, who is imperfectly sanctified,
 cannot, while such, be perfectly justified;
 Sanctification is ingredient in the Object of
 Justification, and so is distinct from it; for it
 is only the holy Man whom God justifieth by
 his act of his free Grace and Favour. And
 therefore Sanctification is in the priority of
 order, tho' not of time, before justification, as
 the Object is prior in order to the Act; for as
 God condemneth none but him who is wicked,
 so he justifieth none but who is holy; and he
 sanctifieth the Ungodly from their Ungodliness,
in it, viz. such who had been formerly
 ungodly,

ungodly, being now sanctified, he justifieth them; and still, Justification is as much the free Grace of God, as our Sanctification, yea, both equally his free Gifts and Favour. Note, that *Augustine, cap. 26. de spir. et lit.* doth acknowledge a twofold sense of the word [Justified] in Scripture; 1. To make just by the inward effect of Righteousness, wrought in men by the Spirit of God: 2. To account, reckon or repute to be just. And many Protestant Writers of great note have acknowledged that twofold sense, and for the first they cite *Rev. 22.11. He that is just let him be just still, or more justified.*

Pag. 106. Ye say, *It is a great mistake in me, to say, that Faith is one hand to receive Christ, and Love another;* and ye further say, *By Faith we receive Christ, and by Love we serve him.* A very unlearned and foolish distinction; do we not serve him both by Faith and Love? Yea, and we receive him by both Faith and Love, and by both he dwelleth in our hearts. And as ye bring no proof to contradict it, so the truth of what I say is manifest; for it is the Love of the Heart and Soul, as well as Faith, that qualifyeth it to receive Christ, yea, Love doth most sweetly embrace Christ; for it is the nature of Love to embrace its beloved Object; the loving Parent embraceth the loving Child, and the loving Child embraceth the loving Parent, and one Friend embraceth another Friend, and not only receiveth him

into

into his House, but into his Heart; and the more one said, *The Soul is more where it loveth, than where it breatheth*; and all sensible Souls, who know in experience what it is to love Christ, will contradict you, and say with me, that by and with their Love, that he hath begot in them, they receive Christ, they embrace him, and hold him, as well as by Faith. It seemeth too much, it is your want of spiritual experience in this Love, that maketh you talk so widely. Yea, Faith, as it is a fiducial act of the Soul, and of the Will, and not a bare assent of the Understanding, hath Love and Desire in it, and belonging to the very nature and being of it, as *Augustine* said, *What is it to believe in God? by believing, to love him, and to go into him.* The virtue of divine Love doth wonderfully knit and unite the hearts of true Believers to Christ, and one to another, according to *Col. 2. 2.* and this is felt by all that have any measure of the divine Love shed abroad in their hearts; and if Love knit the heart to Christ, by Love it receiveth him, as that which knitteth the Graft to the Tree, causeth the Graft to receive the Life and Substance of the Tree into it.

Ye say, *In my sixth Paragraph I give up the whole cause, if I speak sincerely.* *Ans.* I speak sincerely, and according to the plain and genuine sense of all the words contained in it, and yet I give up none of my Cause to you, but

Still

Will I differ from you considerably ; for I say in the same Paragraph, That real inward Holiness and Righteousness, as well as Faith, are the Instruments whereby men are justified, yet they are not the Foundation and ground of Justification. And as this cleareth us of Popery, so it doth not make us one with you, unless ye, and nor I, give up your Cause ; for ye say, Only Faith, and not real inward Holiness and Righteousness, are the Instruments of Justification.

Pag. 107. **That Paul, and other Saints renounced inward Holiness and Righteousness, after believing, for being so much as Instruments of Justification, ye can never prove, though neither he nor they did build on them, but on Christ, the alone Foundation of Justification and of Sanctification, and all other Blessings and Mercies ; and to be justified by Works, is but a secondary Justification ; for inward Holiness and Righteousness planted and begot in the Soul, is before Works of Righteousness, as the Tree is good before it bear good Fruit, and as some Worthy Protestants have said, A good Tree maketh good Fruit ; but a Tree cannot bear good Fruit before it be good. We are created by an inward Work of Christ's new creating unto good Works ; and therefore this new Creation and work of Sanctification is before good Works outwardly wrought, in order of cause, as the good Tree is before the Fruit.**

Pag. 108. That *Faith* is used in Scripture, not only to signifie *Gospel Doctrine*, as ye grant, but *Gospel Holiness and Virtues*, by a synecdoche of the part for the whole, is clear to any who are not partial; for the just shall live by *Faith*; and said *Paul*, the Life that I now live I live by *Faith*; and yet certainly his Life was not only the Life of *Faith*, but of Love, and other divine Virtues: And whereas the *Faith* of the Elders is frequently mentioned, *Heb. 11.* is it only their single *Faith* that is there commended, or rather the whole Body of divine Virtues, whereof the Root, as it were, is *Faith*, as when we name a Tree by the Root, we understand the Branches included, and when we number men by the Head, we understand the Body also; and *Gal. 3. 5.* after that *Faith* is come, that was not the Doctrine only, but the Grace of *Faith*, together with all the other accompanying Graces and Virtues; and as Unbelief is put in Scripture for all other sin that men generally are under, *Rom. 11. 32.* so *Faith* signifieth the whole Body of the Christian Graces and Virtues; but of this ye take no notice, but pass it with a dry foot, because ye can give no solid Answer to it, though mentioned in my first Book.

And that it may appear I am not *Popish*, in the Doctrine of Justification, hear the Judgment of *James Durham*, a Presbyterian Preacher, in his Commentary on the Revelations, in one
all of

of his Digressions, where he saith, *Who only place Repentance, Conversion and Holiness, &c. but as Conditions necessary to Justification, and but equally necessary as Faith, and in the same respect with Faith (or in words to that effect) they are not to be accounted Popish; and therefore hitherto ye cannot, nor shall find, in what remaineth, any Doctrine asserted by me, that is either Popery or Heresie, but what is defended by as good Protestants, and better than your selves, and which hath the Scripture Authority to warrant it.*

Ye say, Ye understand not the meaning of my Rant about a Christ divided, a Christ without, and a Christ within, a Christ in Heaven, and a Christ in the Heart; we believe, say ye, that there is but one Christ, &c. Here ye grossly misrepresent my words, and pervert the sense of them, as if I did divide Christ, or hold two Christs, one Christ in Heaven, and another Christ in the Heart: Let the Reader see my words in my Book, and he will find, that I am not for dividing Christ, but blame them who do divide him, either in his Offices or in himself; nor do I use these words, a Christ in Heaven, and a Christ in the Heart, as if they were two; but I say, it is one and the same Christ, which is both in Heaven, and also in the Hearts of his Children; and seeing ye call this a Rant, it is plain, that ye do not own Christ at all in the Hearts of the Saints: Let this be
Well

well remembered against you, for ye call it a *Rant*, to say, Christ is both in the Heaven, and in the Heart; did not the Lord say, *He dwelleth in the High and Holy Places, and also in the Hearts of them that are Contrite, &c?* Ye say, *He dwelleth in the Hearts of all his People by his Virtue, Influence and Grace*: But I say, his Virtue, Influence and Grace cannot be in the heart without him, and seperated from him; for if by *Grace* ye mean, Faith, Hope, Love, they would fail, wither and dye, if he were not present to nourish & preserve them. And how sillily and foolishly do ye infer, pag. 135. That I hold *two Christs*, because I say, *That by the Spirit of Christ a man is joyned both to Christ in him, and to Christ in Heaven; and if two Unions, then two Christs*, say ye. But ye fight against your own shadow, I say nothing of *two Unions*, nor do my words infer it, more than when I say, a Graft that is grafted into a Tree is united both to the Branch that it is grafted into, and also to the whole Tree: Doth it thence follow, that there are here two Unions and two Trees? or that the foot is both united to the Life or Soul in it, and to the Life or Soul in the Head, that therefore there are two Unions and two Heads? This shallow way of your Reasoning sheweth what learned Clarks ye are.

Pag. 108, 109. Ye deny, *That Faith hath any assurance in the being and nature of it, but only*

only that which is *Objective*, and not *Subjective*. And thus with School-Terms and Phrases ye seek to cover your selves in the Clouds, from Ignorant People: But let me explain it in English what ye say, which is this, That Christ & Happiness hath the Assurance, but the Faith hath no Assurance of Knowledge, or Evidence in the Nature of it; as who would say, There is assuredly such a City as *London*, or *Paris*, but he who is going towards it hath no assurance he is in the true way that leads to it. Ye say further, *This assurance may be had without extraordinary Revelation*; and so say I; for it is ordinary to thousands of Gods Saints in all Ages; but what is that to you who deny all Revelation, both ordinary and extraordinary at present, and say, *The former wayes of Gods revealing his will are ceased*? And yet many Protestants have acknowledged a Spirit of Prophecy in some of the Martyrs, as in *George Wifhart* and others, as is to be seen in *Fox's Book of Martyrs*, which contradict the Confession of the Assembly, espoused by you.

CAP. VIII.

P Ag. 109. Ye commit a great Abuse, when ye say *I deny the Doctrine of Perseverance*. I own both the Doctrine and Grace of *Perseverance*, to all to whom God doth give it; and my earnest Prayer is frequent unto God

God for my self, and Brethren every where, yea, all who love the Lord, in any measure, is, whatever Name they go under, that he may be pleased to establish them in that which is good, and crown them with that most noble Grace of Perseverance. And upon this head, ye, and not I give a way the Cause, though ye contradict your selves in so doing. for ye grant, That not only common and preparatory work that are wrought in men, that work a Reformation in many things, but also a Faith may be lost, that is real and true, and not false and hypocritical, for ye say expressly, Pag. 111. We must distinguish betwixt a false Faith, and one that is not saving. So ye grant, that Faith which is not false but true, may be lost; but whether it may be called saving, is rather a strife of words, than any thing else, which I love not to contend about. That it is not finally and eventually saving, is certain, otherwise it would have continued; but yet that it had a preparatory service and use, and began a good work, that is not false and hypocritical ye grant, and if ye did abide by what ye have said in this matter, the Controversie might end, as to that head.

Pag. 110. The cutting off the Natural Branches, If we may believe your bare Authority, for ye give no shadow of proof, ye will have it relate only to a visible Church state; but the contrary is manifest from this, that as the

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cutting off is, so shall the grafting in again be; for that Rom. 11. containeth a plain Prophe-
 sie of the Conversion of the Jewes, and
 People of Israel, when all Israel shall be saved.
 And surely, that Conversion and Salvation,
 is a real thing. Ye are no less absurd to say,
 The Oyl that the foolish Virgins had in their
 Lamps was only a Profession they had of Grace;
 and yet ye say expressly, Their Lamps was their
 Profession, which is a gross Self-Contradiction;
 for the Lamp and the Oyl could not be one and
 the same thing; if the Lamp, as ye say, is the
 Profession, the Oyl must be something else,
 unless ye will say, The Oyl is the Cask, and the
 Cask is the Oyl.

Pag. 112. Ye strangely contradict your-
 selves in answer to Ezek. 18. 24. saying, The
 Scriptures assure us, that no true Believer shall
 totally and finally fall away from Grace. How
 strangely do ye forget your selves, who within
 a few Lines before did affirm, That the Faith
 that may be fallen from is not a false Faith, see
 pag. 111. line 8.

Pag. 113. Ye argue, That David's Fall, when
 he committed Murder and Adultry, was not totally
 from Grace, because he prayed, Psal. 51. 11.
 Take not thy holy Spirit from me. But ye are
 strangely inconsiderate; may ye not think,
 that a Child can answer you? when David
 prayed that Prayer, God had begun to restore
 him again; and that Psalm is called one of his
 penitential

penitential Psalms, and was a Testimony, that God by his good Spirit had begun a true work of Repentance in him, after his fall, and had given him, together with Repentance, his holy Spirit, and he prayed, that it might not be taken from him. Do ye think ye deal with Idiots, and persons void of common sense, when ye argue at this shallow rate? I told you before, and I again tell you, That if a Murderer and an Adulterer, while such, may be a real Saint, the worst of Men may believe, that they are real Saints. Your Answer hath no Validity, when ye say, *They never had the work of Conversion past upon them*; but this is barely said: Why may not others, who have had some real beginning, like that of *David*, in some measure, fall into these Sins of Murder and Adultery? And surely, these who commit Murder and Adultery, whatever they have been before, may be numbered amongst the worst of men. They may say, according to your Doctrine, *They had the work of Conversion wrought upon them formerly, and they are Saints still*, and ye cannot convince them to the contrary by your Doctrine. I say still, it would argue great Partiality (which far be it from us to think it can have place in God) that one and the same Sin is Mortal in one, and not Mortal in the other; the pure Life of Faith is killed by every gross Sin or Crime, such as Murder and Adultery; for if he who hateth his Brother

ther hath not eternal Life abiding in him, surely nor he who with his hands killeth his Brother. That Gods Promises are meerly *Hypothetical* to his elect Saints and Children, I neither said, nor say, yet the Promises are held forth *Conditionally*, and some are Conditional, and some absolute.

Pag. 115. Ye grossly abuse me, by alledging, *That I introduce the Popish distinction of Mortal and Venial Sins.* I use no such words, and have not the Popish sence of these words; but yet I believe there are lesser and greater Sins, and great and heinous Sins and Crimes kill the Soul, such as the Crimes of *Murder & Adultery*, but every smaller Offence doth not kill the Soul utterly, but yet hurteth or woundeth; and this both Experience & Scripture confirmeth, and ye are a sad sort of men, if ye think, that the gross Sins and Crimes of Murder and Adultery do no more hurt the Souls of men, than some Weaknesses and Infirmities that are really culpable, yet of a smaller kind, as a little wandering of Mind, a little slackness or remisness for a little time, &c.

Whereas I did affirm, There is a state in Grace, that men may grow up into, wherein they never fall away, but are crowned with Perseverance; for which I cited divers places of Scripture, as *Psal. 119. 2, 3 & 1 Joh. 3. 9. & 1 John 2. 19.* and these I called such who

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were

were the Sons and Children of the Free-Woman, and who are made conform to the Image of the second *Adam*, Christ Jesus, (beyond the Image of the Earthly *Adam*, who fell) and who sit down in Christ that never fell; and these abide with him, and go not out. To this ye say nothing that has any weight, but meer trifling; ye say, *It belongs to Faith, where ever it is, that who ever have it are born of God*: And here ye contradict again your own Doctrine, who granted, *That there is a Faith that may be lost, that is not false*. Ye say, *I mistake the Notion of the difference between Servants and Sons*; for, ye say, *true Believers are both Sons and Servants*. But this I did not deny, nor do; yet the Scripture maketh a distinction thus, Every Son is a Servant, as Christ was both Gods Son and Servant, as he is called in Scripture; and *Paul* was a Son of God and a Servant of God; but yet every Servant is not a Son of God, born of the free-Woman: The Servant, said Christ, *abideth not in the House forever, but the Son abideth forever*. The Son of *Hagar* must become the Son of *Sarah*, that he may dwell in the House of the Lord forever. But ye falsly alledge against me, as if I said, *None are in the New Covenant, until that after Death they come into glory*. And ye shew your great Ignorance, and want of Experience, to deny that men may be in a middle state, between both, as partly of a Legal Spirit, and partly

partly of a Gospel Spirit, for some time; for the Disciples were too much of a Legal Spirit, when Christ told them, *Ye know not what Spirit ye are of.* Too many, called *Christian*, who have a measure of Gospel-sincerity, are too much of a Legal Spirit, and are not wholly leavened into the Gospel Spirit.

Page. 117. Ye say, *I seem to lay the stress upon the strength of Inherent Grace, whereas the Scripture assures us, it is of God, and depends upon his Power.* I say the same, it is of God, and depends upon his Power, and both God and his Power doth preserve the Faith, Love, and other Graces and Virtues of his People, and keepeth them ever green, (that they wither not) as the Cedars of Lebanon. Ye falsely alledge, *I conjoin the two Covenants, and do not show wherein.* Ye say, *The New-Covenant cannot be taken from.* Again, ye say, *It is a Contradiction, that a man may be a Believer, and yet but in Adam's Covenant, and fall away:* Which yet is your own Contradiction; for ye have granted, *That the Faith that can be lost, is not a false Faith;* and therefore if not false, it is true in its manner. But whether the Faith that can be lost, and the Faith that persevereth and holdeth out to the end, and is like to Gold, and more precious than Gold, differ in kind or degree, is a Question too subtil, and doth involve into Philosophical & School-Subtilties; for it is not altogether agreed among them

called *Philosophers* and *School-men*, what maketh a specifical difference in all respects, as whether *Brass*, *Silver* and *Gold* differ in specie and kind, or only in degree; therefore such a dispute I waved, and do still wave, as not being so proper to be disputed in *School Terms*, for it is best to keep to *Scripture words*, which the holy Ghost hath dictated. As *Gold* endureth all tryal of fire, and is not consumed by it, so the most precious Faith of Gods elect *Saints* and *Children* endureth all fiery Tryals of all sorts.

And becaus ye would appear to be such mighty Patrons & Defenders of the *Protestant Religion* and *Principles*, I shall cite the Testimony of *Luther*, whom ye will not be so bold, I suppose, to deny but that he was a *Protestant*, and a better man than any of you, as concerning this matter, and another Testimony of these who gave forth the *Augustane Confession*, who were followers of *Luther*, and are generally acknowledged *Protestants*. In *Luther's Mensalia*, cap. 13. p. 227. he saith expressly, For Faith is either false or feigned, or although it be upright, yet it is extinguished, when People witting and willfully do against Gods Command; and the holy Spirit, which is given to the faithful, departeth, and is lost, through evil Works done against the Conscience, as the example of *David* sufficiently witnesseth: Thus *Luther*. And the *Augustane Confession*, given forth by *Protestants*, says

says expressly, *Article 12.* They condemn the Anabaptists, who deny, that they who are once justified, can loose the holy Spirit. So ye may see, or if ye will shut your Eyes, yet the Impartial Readers may see, how it is a Doctrine of antient Protestants, more antient than your *New-England Model*, that they who are once justified may loose the holy Spirit, and they who say they cannot, are guilty of the Error of the *Anabaptists*; and the Scripture Testimony is most plain, that they may be Partakers of the holy Spirit, and may afterwards fall away, *Heb. 6.* So that hitherto ye have not showed any one Article of Faith, wherein I or my Brethren differ either from Scripture or the best sort of Protestants; for in all these matters we have both the Scripture, and the best sort of Protestants on our side; and therefore your Charge is false, as if I or we did oppose the fundamental Articles of Salvation, as ye alledge, p 127. *ad fin.*

Pag. 118. Ye falsely charge the *Quakers*, that they boast of *Perfection*. The honest and sober People, called *Qrs.* hold forth the Doctrine of *Perfection* according to the Scripture, as a state attainable by the Grace of God, but boast not of their attainment; they chuse rather to express any measure of Attainments, they have, by a good and innocent Life, than by a talk of it.

Pag. 119. Ye falsely charge it upon me, as

a Cheat and Fraud, That I infer it from your Doctrine, that the good Works of Gods holy Spirit are defiled in and by the Saints. Answ. I make no such inference, but I did set down the express words of the Confession of the Assembly, owned by you, cap. 16. That the best Work of the Saints, which proceed from the Spirit of God, as they are wrought by them, are defiled. Let the Reader see the place, and he will find the Cheat to be yours, and not mine; yea, p. 119. forgetting your selves, ye say exprelly, That the Works of the Saints, (which ye confess, are wrought also by the holy Spirit) are defiled by sin. And whereas ye say, The Work is not totally perfect and totally sin; yet ye tell not what part of it is not sin; for the whole Work, as done by you is sin; which is still a Chimera, seeing that whole Work is done also by the Spirit.

Pag. 120. Ye blame me for alledging it to be your Doctrine, That they must sin, viz. Saints and Believers, as long as they live; as if there were a fatal necessity that God laid them under of so doing. Answ. But whether this be not the real and true sence of your Doctrine, that saith, No man is able, by any Grace of God, to keep the Commandments of God, but doth daily break them in Thought, Word and Deed. Let Impartial Readers judge, for what men cannot do, th y are under a necessity not to do, and not to do is sin; and ye say, God hath decreed all this; and if it be not a fatal Necessity in the sence

sence of the *Epicureans*, or others who held a fatal Necessity, and denyed a divine Providence, yet in another sence it may be called a fatal Necessity.

Pag. 121. Ye would cover the Impertinency of the Citation of *Rom. 3. 9, &c.* from the description of the natural state of man there given: But this is but a fig-leaf; for the Assembly brings that place of Scripture to prove universally, *That no man, neither Saint nor any other, can keep Gods Commandments, &c.* And truly they are sad and miserable Saints, who are in the case there described; and yet, as I said before, too like to these in *N. England*, whose feet were swift to shed Blood, and their Throat an open Sepulchre. Your answers to the places of Scripture I brought to prove the possibility of Perfection by the Grace of God, are meer Assertions, without any Reasons of the least seeming weight to prove them; and therefore I refer both what I and Ye say to the Readers further Impartial Consideration.

Pag. 123. Ye say, *Nor was Noah so perfect, but that afterwards he was drunken*: This is a weak Reason; ye may at this rate deny that God created *Adam* free of all sin, because after God made him he sinned. We plead not for an impossibility of sinning, but a possibility of not sinning, by the Grace of God.

Ezek. 36. 25. The making them clean from all their Filthynefs, belongs, ye say, to Justification.
Ans.

Ans. I doubt ye have forgot your selves, Sure I am, it was the common Doctrine of the *Prosbyterians*, That *Justification* took away the *Guilt of Sin*, and *Sanctification* took away the *Filth* of it. But now according to your New Model, it seemeth *Sanctification* taketh no *Filthiness* of sin away at all; and therefore as in respect of *Sanctification*, the whole filthiness of sin remains in the best Saints, their hearts are as filthy inwardly as ever formerly; for *Justification*, ye say, puts no inward purity or holiness in men. But is not *Filthiness*, and *Holiness* or *Purity*, contrary's? and therefore *Sanctification*, or making pure, taketh away filthiness of sin.

Pag. 121. Ye blame me again for alledging, *They say they are only free from sinning after death.* But to this I have above answered. Let the places I cited be read, and it will be found. Beside, it seemeth too great a School Nicety to distinguish at *Death*, and immediately after *Death*; for ye will not grant, that any man is free of all sin one instant, or any sensible part of an instant before death; and therefore what followeth, may be as well said after death, as at death; for the Distinction, as used by you, is a Quibble; the instant of death is but like a Thought; it is easier to understand the time before or after *Death*, than the precise instant of *Death*, which no wit of man can measure.

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Pag. 124. Ye very injuriously charge me with *Blasphemy against God, calling him Cruel and Tyranical, and worse than Pharoah.* This is a most false and injurious charge; God forbid that I should have any such thoughts; I only told what your false and unchristian Doctrine represents the most merciful God to be. Your Answer mends not the matter; for what men lost in *Adam*, Christ, the second *Adam*, giveth Grace to restore; and ye confess, *That true Believers are under the New Covenant, and not under Adams Covenant; and all to whom the Gospel is preached, are called to come under the New-Covenant.*

Ye grossly and most absurdly & falsely alledge, *That Gospel Obedience is shorter, and lesser than the Obedience that the Law requireth.* Whereas Christ under the Gospel not only fulfilleth the Righteousness of the Law in the Saints, according to *Rom. 8.* in conformity to the first *Adam*, but carrieth true Believers further, as they follow him, to a higher and more perfect Righteousness, like unto that of the second *Adam*; but this is done gradually, until the Gospel Perfection be attained: And that the Gospel Dispensation hath more lenity and gentleness in it, than the Law, in respect of the plenty of forgiveness that it provides for the true Penitent, is granted; but still, it leadeth on & bringeth to a greater Perfection than that of the Law.

Pag. 125. Ye call me *a vile Worm*, and yet say, ye *Rail not*; And ye say, *An Holy God is not thus to be treated by a vile Worm*. But I can and do in holy fear and reverence appeal to the holy God, (before whom I and Ye are Dust and Ashes) Whether ye, and not I, in this matter, speak not aright of God. Be not too proud and confident, but fear to speak or think any thing of God that is so contrary to his Nature, or to the Nature of his Gospel, as if the Gospel of God gave men more toleration to sin than the Law, and to continue therein for term of Life, or that God punisheth men with Hell Fire for that he never actually gave them power to forsake.

Pag. 125. Ye say, *Believers sin more or less till they dye, and yet dye not in their sins*. This is a too nice Distinction; can ye measure the time betwixt *until Death* and the *instant of Death*? it is too Metaphysical or rather Sophistical; but in the Scripture Language they are one; for said God, *Your Iniquity shall not be purged away till ye dye*: What was that but that they should dye in it?

Pag. 126. Ye say, *They that cover, and not they that confess, their sins, are pleaders for it*; and then ye falsely charge the *Quakers*, *That Sin had never such Attornies as they*. Answ. They that cover their Sins do plead for it, and so they do who confess it hypocritically, still confessing, but not forsaking, nor believing that

that God will enable them by his Grace perfectly to keep his Commands, ever in this mortal Life; how can ye pray in faith, *Thy Will be done in Earth, as it is done in Heaven?* That the Quakers are in any sort Attornies for Sin, is but your bare Accusation, without proof, and is but a part of your Railing Language, that filth most of your Book.

Pag. 126. Ye falsely say, *I challenge as much Perfection as Christ or Adam ever had.* I never did say, nor think, that Believers could be equal to Christ in Perfection; it is enough they are like to him, Likeness is one thing, Equality is another: The Saints in Heaven are neither equal to Christ nor to one another, and yet all Perfect. Ye falsely alledge on me, *That I yeild all ye pretend unto.* Let the Impartial Reader compare your Assertions and mine, and he will find great difference: Ye not only affirm, *That there may be Motions and Tentations to sin, in Believers,* but that they are consented unto, and that they sin daily in thought, word and deed. This I did not yield unto, but plead against, as Unsound and Unchristian Doctrine. And as ye make your Appeal in the Conclusion, I do likewise make mine to every Impartial Reader, whose Understanding is but commonly enlightened, and hath any true measure of a spiritual Understanding, Discerning and Experience in the things of God, Whether I have not made good my Charges
against

against you, even all of them; and Whether ye have not altogether failed in clearing your selves of them; and Whether your Answers are not rather manifest Falshoods, Slanders, Perversions, and false Accusations, and meer Magisterial Alleviations, than having any thing of solid Truth in them. And that our Doctrine concerning the Possibility of living without sin, by the Grace of God, is no Heresie, nor was ever accounted Heresie by antient *Christian Writers*, I can easily prove; for *Augustine*, who writ zealously against those who were accounted Hereticks in his time, and hath set down a Catalogue of all the Heresies he knew, being in Number, as he reckoneth them, Eighty Eight, doth not mention the Doctrine of a possibility of living without sin, by the Grace of God, any of these Heresies, nor yet any other of these twelve Articles, as held by us, in Contradiction to you, are judged by him or any other antient Writers, Heretical, unless ye will say, *That was condemned by Augustine for Heresie, That Children dying without Water-Baptism could be saved*: And if this be a Heresie in us, it is a Heresie in you, for ye say the same. And *Augustine* was so far from condemning it, as Heresie, that men may live without sin by the Grace of God, that he saith plainly, *lib. de Spiritu et Litera, cap. 2. If any defend it, that some have lived without sin, they do not much err, nor dangerously*

gerously, seeing he is deceived who thinks so of others by some Benovelence, if so a man think not himself so perfect, except he do really and evidently find himself to be such. But he saith, They are earnestly and vehemently to be resisted, who think, that they can perfect Righteousness by the meer Power of Mans Will, without the Grace of God: Which was the Pelagian Error, and is altogether denied by us; and of the same mind was Jerom, lib. 3. *adv. Pelag.* And the *Augustane Confession*, Art. 12. set forth by Protestants, doth not condemn them as Hereticks, who say, they can live without sin, by the Grace of Grace, but such who say, They are come to so great Perfection that they cannot sin in any respect; which we do not affirm; for we plead not for the absolute impossibility of sinning, but for the possibility of not sinning, by the Grace of God. And of the same mind with us have been many Protestants of good esteem, as not only the Remonstrants, who are as good Protestants as ye, (and have better Protestant Doctrine, for all that ye deny it) but Castellio (who translated the Bible into Latine, called *Castellio's Translation*, and was the Author of that little Book, called, *Dialogus Sacrorum*, much used in Protestant Schools) in a peculiar Tractate on that subject.

And thus it may plainly appear, how falsely ye accuse me, That I would beat down the Foundations of many Generations, Unchurch all Christendom,

~~Stendom~~, make the Scripture to intend just contrary
 to what it speaks, and oppose almost all the Funda-
 mental Articles of Religion that have been main-
 tained almost Seventeen Hundred Years, as ye say,
 pag. 155. wherein ye show, either your great
 Ignorance or Malice; for in all these twelve
 Articles, above recited, we have the generality
 of the best antient Christian Writers on our
 side, as well as the best sort of Protestants, and
 it is but too much Self-love, and vain Conceit,
 and narrowness of Spirit in you, to think,
 That because we oppose twelve, or some more
 Presbyterian and Independent Articles of false
 Doctrine, that therefore we unchurch or op-
 pose all Christendom; for we do no more un-
 church them than your selves do, who think,
 Ye, (*viz.* the Presbyterians and Independents)
 are the only true visible Church, and that but
 of late ye have made to your selves a Murthered
 new Church Model, the Independents refused to
 own the Presbyterians to be a true visible
 Church, because of her being National, or
 that her Ministers were true Ministers because
 deriving their call by the Pope of Rome, and
 consequently had no true Ministry nor Sacra-
 ments, as witness what J. Ower hath printed
 against them: We believe God hath many
 that truly belong to him, and are Members of
 his true Church, in Christendom, among the
 several Professions of it though we cannot own
 the visible Constitution of their Churches to be

be true, and conform to the true Pattern of the primitive Church in the Apostles days.

C A P. I X.

Pag. 128. Ye wrongfully blame me that I charge you for holding, *That nothing of Grace, or of the Power of Godliness is requisite to constitute a Member of your visible Church; which, ye say, is all Railing; And yet within a few lines, pag. 129. ye plainly confess, That such a Profession both of Words and Practises, may be, where sincerity is not; And thus Hypocrites, ye say, may belong to the visible Church. And pag. 131. ye say, it is nothing else, but an outward form of Profession, that can make them a visible Church. And therefore ye sufficiently clear me, that I have not in the least wronged you, unless ye hold, that Hypocrites have the Grace and Power of Godliness indwelling in them, which ye deny.*

Pag. 132. Ye say, *I am deceived, when I say, every Member of Christ is a living Member; Christ hath said otherwise, John 15. 2. How in Christ, but by Profession, their being fruitless, proves them dead. But your reason ye bring doth not prove, that Christ hath said otherwise; all it proveth is, that a man may be a branch in Christ, not only seemingly, but really, and yet if he leave off to bring forth fruit, he is cut off; that proveth the possibility of falling away, from a good and true beginning*

beginning of a good Work, against your unchristian Doctrine; for it is usual to Branches of Trees, that are real Branches, and not only seemingly so, that did once bear some fruit, to leave off bearing, and then the Husband-man cuts them off. Your citing the Church of *Corinth*, 1 Cor. 3. 6. or any other instances, can never prove, that any Hypocrites, were ever acknowledged to be Members of the true Church, they were but the Tares, and Chaff, and Weeds that were mingled among the good Wheat, but were none of it. Your Notion of a *visible Church*, whose Members have only the Profession, and Form of Godliness, but not the power, and sincere practise of it, was not according to the antient doctrine of the best Protestants; for the *Augustane Confession*, presented to Charles the fifth, by the Protestants, who were the only Protestants of greatest note, at that time, doth define the Church of God, expressly thus, in so many words, *Art. 8. That the Church is properly the Congregation of the Saints and true Believers, although in this life there are many Hypocrites and evil Men, that are mixed.* Whereby it is plain, that they did not judge Hypocrites to be Members of the Church, any more than Tares to be Wheat, though mixed among the Wheat. I told you, that the Invisible Church and the Visible, do not differ in substance, or nature, but in some Circumstances

stances of Time, Places, and outward Actions. To this ye object nothing of any waight, but that ye will have the *Invisible Church* and the *Visible* to differ in being and nature, still affirming, that nothing can constitute a *Visible Church*, but that which is only or meerly *Visible*; that ye confidently assert, without any shadow of proof or reason; and a Child may be too strong against you, in his reason, in this thing; for what maketh a visible man? is it only his skin, or visible part? doth not any ordinary School-boy know, that he who is a true visible man, must be a real man, and have his invisible parts, as Heart, Stomach, Brain, and other inwards, yea, and Life also; and as he must have seeming motions of Life, so real, proceeding from true Life in him, which is invisible, otherwise it might be said, the meer Skin, or outside of a man, is the whole visible Man, which none of common wit will say; for take the meer skin of a man, and fill with hay, or some other matter, none will say, that is a true visible Man; and yet such a visible Man, as this would be, such a visible Church Member, would he be, that has only but the Skin or Outside Profession of a Christian, without the inward Life and Power of Christianity.

Pag. 129. Ye say, Profession, as it is understood by the Assembly, is not a meer verbal thing, but Practical too, it contains in it an Orthodoxy

in the Principles professed, and a Conversation framed thereto, a professing in words, and a not denying in work; else men are not visible Christians, but to be turned from, citing 2. Tim. 3. 5. But this is your gloss on the words of the Assembly, without any proof; And that your imposed Gloss is not the real sense of the Assembly, is manifest from this, that the far greatest part of them being *Presbyterians*, and but few *Independants* in comparison of the major part, the *Presbyterian Church* was then a *National Church*, composed of the whole Body of the Nation, both in *England*, *Scotland* and *Ireland*, as much as possible could be, and the *Presbyterian League and Covenant* did not only take in all, who were willing, however many thousands of them were of a scandalous Life, but the Promoters of it forced them who were unwilling, that either they must take the Covenant, or suffer Banishment; And it is manifest, that the *Presbyterian Church* in *England*, *Scotland* and *Ireland*, was as *National*, and consisting of as gross a mixture, as the *Episcopal*, or even the *Church of Rome* it self, as in respect of Scandalous Livers, so that what *Luther* said of his followers in his day, may be as much applied to the *Presbyterian Church*, whose Ministers did mostly compose that Assembly, in the fore-cited Book, called *Mensalia*, cap. 22. p. 290. *The manner of Life* (said *Luther*) is as

Evil among us as among the Papists; wherefore we strive not with them, by reason of the manner of Life, but for, and about the Doctrine. And it is manifest as the moon day, that not only the far greatest part of the People, composing the Presbyterian Church, were of a dissolute and scandalous Life, but too many of their Ministry and Elders, which occasioned the breach betwixt the Independents and them, that these called Independents, thinking that the multitude of Presbyterian Professors, were not duely qualified to be Church-Members, as in respect of a strict life, erected a new Model of Congregational Churches, which are now again almost wholly degenerated, if not altogether into a Presbyterian Laxeness; and how can it be supposed that a National Church, as such, can have the multitude of its Professors to be free of a scandalous Life, seeing no such instance can, as yet be given; for the Presbyterian National Church, as well as the Episcopal and Church of Rome, receiveth Men and Women to be Members of their Church, either how soon born, or by Infant Baptism, and rarely, if ever, doth excommunicate any for their *Vicious* manner of living (except in some extraordinary cases of Adultery, Incest, or Sodomy, &c.) but if any dissent from them in Doctrine, then nothing but dreadful Thunderings of Excommunication, like the Popes Bulls, against the primitive Protestants: All which sheweth, that by

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Profession

Profession the Assembly understood, much rather a meer verbal thing, than the Practise of a holy Life, or so much, as the outward appearance thereof; And ye may be ashamed, to cite 2 Tim. 3. 5. for that requireth us *To turn away from such, as having a form of Godliness, deny the Power thereof;* and that is so be sure, from all Hypocrites, and such who have not real inward Piety and Holiness; for who have not true piety, deny the Power of Godliness. And that either the *Presbyterian* or *Independent* Constitution of a Church require an uniform Practice of a Godly and Christian Life, in all the necessary parts of it, as of living Soberly, Righteously, and Godly, and denying Ungodliness and worldly Lusts, is no wise apparent from their Practise; however it may be allowed, that some external Practices in some things, that Hypocrites may most easily perform, yea, and Scandalous Persons also, may be and are required, as particularly, To present their Children to be sprinkled, To break Bread twice or four times a year, more or less, &c. together, To come to Church, as it is called, once or twice a week, To salute the Minister with a *Hail Rabbi*, and a low Cringe, in the streets, and putting off the Hat, and most especially, as a most necessary practice, To pay every one his share of the *Priests Wages*. These and the like very ordinary and superficial Practices, are the most that I can find, are required in your Church

Members; and what is there required of the Spirit of God, or real inward Holiness in all this? surely nothing, by your own confession. Nor ought ye to blame me, for this Character of your Church Members, seeing John Fox giveth me a Preident in his *Book of Martyrs* 1. volum. Pag. 43. in the like case, where he defineth a *Christian man*, after the Popes making by his practising some outward things, no wise inferring inward Holiness of Life; and after concludeth with these express words, *Now look upon this Definition* (viz. that he hath given of a Member of the Popes Church) and tell me, good Reader, what Faith, or Spirit, or what working of the holy Ghost in all this Doctrine, is to be required. Whereby it is most plain, that John Fox, a man of great Authority among Protestants, agreeth with the People called Quakers, against both Presbyterians and Independents, in the true definition of a Member of the true Church visible, viz. That every such Member should have the true Faith, and Spirit, and working of the holy Ghost, which yet ye openly deny to qualifie them thereunto, requiring only an outside Profession of words, and at most some outward Practices, that may be, and are commonly practised by the greatest Hypocrites.

Pag. 132. Ye say, I find fault with you for using an Hour-glass to know how the time spends, and a Bell to gather your Assemblies together. but
for

for the use of an Hour-glass, simply to know the measure of Time, I did find no fault with you, but that ye commonly measure the Time of your preaching by the Hour-glass, which sheweth, that none of you preach by the Spirit of God, which is not limited to any stated measure of Time; and the primitive Christian Preachers had no such thing as either Hour-Glass or Dial, to measure the time of their Preaching; nor are we against the civil use of Bells, Clocks or Dials, but the superstitious use of Bells, hanging in high Steeples, like the high places used by Idolators of Old, and which ye follow the *Papists* in, to call your Assembly together, and the sound of which many ignorant and carnal People are vainly delighted with. *Hospiinian de orig. Templ. faith, Bells were not used for certain, in the first five Centuries, at most, of Christianity; when yet their Parishes or Church-Precincts were of a greater extent than the most diffused among us.*

P. 133. Ye call the inward Gospel spiritual Bell, ringing in the hearts of the faithful, which is the living Word sounding in the hearts, a *Fancy, more fabulous than any thing in Æsop*. Whereby ye show, how carnal, dark and ignorant ye are; for hereby ye deny the inward Call, Voice and Sound of Christ, the Son of God, in the hearts of the faithful, which by a figure I call the *Gospel Bell*, whereof *Aarons Bells*

Bells, that did hang at his Garments, were a Type; and it is common in Scripture, that the name of the Type is given to the thing typified by it. But that *Psal. 89. 15.* intends the Silver Trumpets in the time of the Law, ye barely alledge, without proof; and that ye say, *Antient and Modern Interpreters agree therein*, ye show your rashness, for ye name no antient Writer that saith so: And *Theodoretus*, a very antient Writer, expoundeth that place, *Psal. 89. 15.* in his Commentary on the *Psalms*, of *one Jubilation, or joyful Sound in the Gentiles in Gospel-dayer, who should believe in Christ*; and it is evident that the Psalm is a Prophecy of Christ, and of the great blessings that should come to all Nations, both *Jews and Gentiles*, by him, as both *Theodoretus* and other antient and modern Writers understand it, as is clear from *vers 25, 26, 27, 28, 29, &c.* that is not applicable to *David*, but to Christ, whereof *David* was a Type. And that ye say, *The Quakers give notice of their Meetings*, we grant, but yet we use neither Bell nor Drum to give such notice, and find no need nor occasion for any such superstitious Custom.

Pag. 135. Ye query, *May ye not succeed the Apostles in their Ministry, though not in their Apostleship?* I Answer; Nay, seeing ye deny that which qualifieth all true Ministers of Christ, which is the Spirit and Power of Christ inwardly revealed, and that ye require nothing
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of real inward Godlineſſ necessary to constitute a Minister of Christ, ye have no Preſident for your Ministry that ye plead for, *without true piety*, from the true Apostles, but from Judas the Apostate, that betrayed the Lord Jesus Christ, and in so doing fell from his Ministry; yea, ye are not ashamed to mention him and the Pharisees for your Presidents and Patrons, to which I have formerly replied. And though the Apostles ordained Elders and Over-seers over gathered Churches, yet it was by the direction of the holy Ghost, and this ye deny, that your Ordination was such. Nor was it proper and peculiar only to the Apostles to travel through the Nations to preach the Gospel, but was common to other Pastors and Teachers, as to the Apostles, as is clear from the *Acts of the Apostles*, and from Christs Commission. And every true Minister of Christ is to know his place and calling by the Spirit of the Lord, how long he is to stay among a People, whether all his Life time, or for some season. But if ye were indeed called of God to sit down all your dayes in one place, how cometh it to be so usual among you, to remove from one place to another, and most commonly to some new place, where ye can have a greater Benefice, or some better outward Accomodation?

Pag. 136. Ye say, *I reflect a Scandal upon you, in respect of the endeavours for the Conversion of the Indians; & for this, ye refer to the printed Accounts.*

Accounts. But ye should have mentioned in particular what these printed accounts say, that they might be examined, whether true or false; for we know many printed Accounts are false; and it is most manifest, that great Sums of Money have been sent out of *Old England* to encourage that work of preaching to the *Indians*, and it is as manifest, that much of that Money hath been ill bestowed and improved, as the Country of *New-England* knoweth well enough; and these called *Christian Indians*, your pretended Converts, are known generally to be worse than the poor *Heathens*.

C A P. X:

Pag. 136. Ye say so little in defence of that ye call your *Two Sacraments*, (confessing withal, *That the Scripture saith nothing of the word Sacrament*) that I shall not spend Paper nor Time to answer all your Impertinencies, considering that I have said enough that may suffice to answer you in my former Reply to *Pardon Tillinghast*; for if Water-Baptism be no Gospel Precept, then surely sprinkling Infants is none; only I shall consider some of the grossest of them. **Pag. 137.** *As for sprinkling,* ye say, ye plead not for it, but for pouring Water, not on the fore-head only, but on the face: This seemeth a learned distinction, that may pass current among ignorant People; what difference

ference betwixt sprinkling and pouring? seeing all the Water ye pour is neither gallon nor pint, but so much as ye can hold in the hollow of your hand, which cannot well wet the whole face, and therefore is more sprinkling; but still, ye are to seek for a proof, that either sprinkling or pouring Water on a childs face was ever commanded by Christ, or practised by any of the Apostles or Ministers of Christ recorded in Scripture. Ye say, *Origine and Cyprian tell us, that the Apostles gave order for the baptizing of Infants*, withal citing *Augustin*; but this is no Scripture-proof, and Authority of antient Writers, without Scripture, ought to be of no weight among true Protestants. The Church of *Rome* doth so argue for her unscriptural Traditions, and is more ingenuous than ye, that she doth confesse, *There is no Authority for Infant Baptism, but only the Tradition of the Church*; and if ye have no better Authority than Tradition, your cause is desperate, and your Refuge to the Tradition of antient Writers, proveth you more *Papish* than *Protestant*. And as for *Origine, Cyprian and Augustine*, they lived long after the first Century, and ye can give no evidence in Church History that Infant Baptism was practised until *Cyprian's* time, past two hundred years from Christs Resurrection; and whereas while the practice of Water-Baptism continued in the Church, it was required, that before Baptism, the

Persons

persons that were to be baptized should confess to the Truth, and also that they did confess their sins, and declare their Repentance and Faith, which Infants could not do, and therefore were incapable of Water-Baptism; to supply which defect, in after Ages the invention of *God-fathers*, that should confess and vow for them, was set up, that hath no shadow of ground in Scripture.

Pag. 139. Ye say, *I fraudulently omit that clause, citing Luke 18. 15, 16. For of such is the Kingdom of God.* *Answ.* I do not fraudulently omit it, but saw no necessity to repeat it, as having not the least seeming strength in it for Water-Baptism to Infants; for granting that those Infants, or such, belonged to the Kingdom of God, it doth not therefore follow, that they were baptized with Water; ye must show either Precept or Practice, but ye do neither; and that ye say, *It is above the capacity of Children to receive the Lords Supper, so call'd,* ye give no instance wherein that is more above their capacity, than to receive Infant Baptism by sprinkling or pouring, seeing both, ye say, are signs of *spiritual Mysteries*; and in *Augustines* time, that call'd the Supper was given to Children, or Infants; if they be incapable of understanding the thing signified by the one, so are they of understanding the thing signified by the other. Ye falsely alledge, That *Contra-distinguished* signifieth two Contraries

strayes the one to the other ; but I did not understand any contrariety betwixt John's Baptism and Christ's, but only a diversity ; nor doth the word *contra-distinguished* import any other contrariety, but as the Type hath to the Anti-type, i. e. counter-type.

Pag. 140, 141. Ye contend, that *Mat. 28. 19, 20.* must be *Water-Baptism*, because the Apostles ever renounced doing any of these things, as begetting or converting men unto God, and baptizing with the Spirit by their own virtue. But this is a most poor Evasion, we do not say they either did or could do any of these things by their own virtue, that is not the thing in Controversie, for what they did they did not by their own Virtue, but by the Virtue and Power of Christ. Ye still beg the Question, (tho' to deny it ye call *Infatuation*, but the Infatuation is your own) that Christ commanded these words to be used, as words of Institution, *In the Name of the Father, &c.* for we find not that he bid them say or repeat these words. Ye put a meer precarious gloss on *Paul's* words, (*That he was not sent to Baptize*) *That he was not obliged by any necessity to do it ordinarily personally ;* And besides, this is as much as to say, that *Paul* thought it enough to obey Gods Command by a Proxy, and so we may as well say, he was not under any necessity to preach, but by a Proxy or Deputy ; this is to abuse Scripture, and not to expound it ;

it; for if *Paul* might obey one Command of God by a Proxy, why not all others? And thus ye teach men to excuse themselves from Personal Obedience to Gods Commands; it is enough, according to your gloss, that others obey for them; but would *Paul* thank God for not obeying a Gospel-Precept? and yet he said, *He thanked God for not baptizing any of them, but some few*: *Paul* might have baptized some without a Commissioner, as well as he circumcised *Timothy*.

Pag. 142. Ye say, *Ye have alwayes professed your zeal for the inward Baptism with the holy Ghost*: But this is a great Falshood and Contradiction, when ye deny all present inward divine Revelation and Inspiration, and the real inbeing and Presence of Christ or God immediately in the Saints.

Pag. 143. Ye most grossly pervert and abuse my words, because I said, Christ had an outward Supper with his Disciples, when he did eat the Pasch Lamb with them, ye put this your false gloss on it, as if I said or thought, *That he had the thing without the thing signified*, i. e. that Christ ate the Passover hypocritically. Nothing can be more grossly alledged; for I said expressly, that the Disciples at that time when Christ had that outward Supper with them, had an inward enjoyment of him given them by Christ, in the use of the Bread and Wine, see pag. 190. And by your many such gross

gross Perversions, that seem wilfull in you, yet show what men ye are. Ye alledge, *The first Cup belonged to the Passover, Luke 22.* But ye may as well say, so did the second; for ye give no Reason why one, rather than another; and ye may with as much colour say, that the second Cup did not belong to the Supper, because it is said, *Luke 22. 20. He took the Cup after Supper, &c.*

Pag. 143. Ye alledge, *I arrogate Gods Privilege, who only can judge the heart immediately when I say, your Sacrament hath no inward spiritual signification unto you.* But I speak not so simply nor absolutely, as I can and do appeal to the impartial Reader; for ye leave out my following words, that qualifie them, viz. As ye use it, while ye altogether deny that the Saints are partakers of the Substance of Christ, or that Christ really and substantially dwelleth in his Saints, & while ye also deny all inward Revelation of him, in these latter Ages. And thus I presume not to judge you, as if immediately I did know your hearts, but by your words ye are judged, even as I may judge of that man, who denyeth, that he hath eat any substance of Bread or Food, that he hath not received of Bread, &c. For as he who eateth Bread, receiveth the Substance of it into his body, so he who eateth Christ, the Bread of Life, receiveth some measure of him substantially into his Soul. And though this is denied by many of you, and

and as I said, in my former Book, the many lean and dead Souls among you, void of inward and spiritual discerning, taste or savour too manifestly demonstrate, ye are generally strangers to the *Supper of the Lord*, [here Note, I say not universally, but generally] yet I have that charity, that some called *Presbyterians* and *Independents*, of the more sober kind, and who allow in part of inward divine Revelation, and of a real inward indwelling of Christ in Believers, may truly know some-what at times of the inward and spiritual Signification of that Figurative Supper, yet not because of that outward manner of using it, but indeed because there is some secret breathing and desires after the Lord in some of them, and such are sober, and tender, and not of a malicious and persecuting Spirit, as too many among you are, who continue to justify the putting to Death our innocent worthy Friends at *Boston*; and thus our Charity is greater than yours; for ye call me a *fearful Apostate*, and so ye, and not I, arrogate Gods Prerogative, who only can judge the heart immediately; for ye can give no probable signs of my Apostacy, seeing in the judgment of all sober *Protestants*, I own all the Fundamental and most necessary Doctrines of the *Christian Faith*, and ye can charge nothing in my Conversation or manner of Life inconsistent with true *Christianity*; I have departed from no good thing either of

Doctrine

Doctrine or Life, that I had when among these called *Presbyterians*, I have only relinquished their Errors, and that will no more prove me Apostate, than *Luther* and *Calvin* their relinquishing Popish Errors, doth prove them Apostates, altho' the *Papists* have so charged them; yea, I have known *Presbyterians* accuse the *Independents* for being Apostates. But as I value not your uncharitable Judgment against me, so I cannot but take notice how guilty ye are to blame me for *Uncharitableness* in judging, when ye are so deeply guilty in that very thing.

Pag. 144. Ye grossly abuse and pervert my words, when ye alledge, *That I say, ordinary eating, as it is the common Duty of all men, is the Supper of the Lord.* I said no such thing; but that often in the use of outward eating and drinking, being sanctified and blessed by the Word of God and Prayer, we have, together with the outward eating, eat the inward and spiritual Bread; and together with the outward Cup, have drunk that spiritual Drink, and withal, remembering the Lords Death, and what he hath done and suffered for us: And I distinguish betwixt the Saints more solemn eatings together (upon frequent occasions, where their thus eating together was a figure or sign of their inward Communion) and their daily eating a part; and withal, I declared, how in all our eatings and drinkings, and at all times, we should remember the Lords Death

even

even until his last coming, and to the end of the World, see pag. 188, to 191. And when the Saints outwardly eat together, and then also inwardly eat of that inward and spiritual Food, and have together an inward enjoyment of the Lord in their hearts, that may be called the *Supper of the Lord* (which both may be without and with the outward eating) but I did not say, nor do I now say, that alwayes when the Saints eat outwardly at their ordinary Meals, they eat together inwardly, but that the times are very frequent of their outward and inward eating together at one time, wherein they remember the Lords Death, and praise him, as for all his Mercies, so for what he hath done and suffered for them; and this Solemnity may be well used by any Number, as well small as great, and without any Gown-Man or ordained Priest, either of Pope, Prelate or Presbyter; for all the Faithful are a Royal Priesthood unto God; and there is no shadow of ground in Scripture, that Saints may not eat and drink together, remembering the Lords Death, with Prayer, and Blessing, and Thanksgiving, and enjoying an inward and spiritual Communion together, though they be ever so small a Number, and though having no Priest outwardly ordained, as above said. And seeing outward Ordination of Priests or Presbyters, either by Pope, Prelate or Presbyter (none of whom have any inward

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and immediate call) is a meer human Invention (as John Owen, whom ye esteem your reverend Brother, hath sufficiently proved) and that ye lay the main stress of this Ordinance, its being observed or practised hereupon, that some ordained Minister consecrate it, or *Independent Pastor*, which is of no better Authority than the former. Ye can never prove that that ye call the *Supper*, is any thing beyond what is frequently practised among us, even as outwardly, although as to the inward, to Gods praise, we know we have the advantage incomparably beyond all of you. And instead of proving that your eating together hath any advantage above ours, ye say, *Ye think your Supper is beyond ours, as being an holy Ordinance of Gospel Worship, and ours is only the common Duty of all men.* But as ours is not the common Duty of all men (as ye falsely alledge) so yours is not an holy Ordinance of Gospel Worship; for it is essential to all Gospel Worship to be performed in the Spirit, because God is a Spirit; but ye plead, That men, called Ministers, who have nothing of true Piety, or the Spirit of Truth and Holiness, may consecrate the Bread, and make it a Sacrament of the *Supper of the Lord.*

Pag. 145. Ye commit another gross Abuse, falsely alledging on me, that I said, *All outward eating and drinking is a natural and necessary sign of the inward,* see my Book, p. 192. I say not *All outward*

outward eating & drinking, but I say, such a figure as is natural and necessary to be used by us all, &c. where ye may see, I restrict it to Believers; so that the outward eating and drinking of Believers, is a natural and necessary sign or figure of the inward, to Believers (but not to Unbelievers) as the whole outward World is a figure of the inward and spiritual, as *Paul* doth expressly call it, 1 Cor. 7. 31. But whereas ye say, *There is not one Syllable, expressly nor consequentially intimating any such thing there;* ye show your great Rashness, or Ignorance; for in the *Greek* (to which I did refer) the word is *σχῆμα*, Latine, *Scema*, and Englished, *Scheme*, that most commonly signifieth figure, and is expressly translated Figure, in that very place, by *Pasor*, a zealous Protestant, in his Lexicon, thus, *Figura hujus Mundi preterit*, i.e. the Figure of this World passeth away. Nence in all Mathematical Schools, in teaching Geography or Astronomy, we call the draught or figure proposed in the Lesson, the *Scema* or *Scheme*; and any ordinary School-boy, or common Shepherd or Plow-man may inform you, that this visible World is a Figure of the invisible, and the outward a figure of the inward, which is a common Saying in the mouthes of men generally, and is further confirmed by *Paul*, saying, *The invisible things of God are understood by the things that are made*, Rom. 1. 20. and by the fore-cited Saying of

Luther, That in all Creatures we see a Declaration and Signification of the holy Trinity. And whereas I said, That in our outward eatings, sometimes we do use both inward & outward Prayer and Thanksgiving, and sometimes only inward; this in a way of Scoff, ye call, A new way of Consecration; whereby ye declare your selves too great strangers to inward and mental Prayer, performed only with the heart and mind; for if ye did rightly understand inward and mental Prayer, ye would acknowledge that the outward eating is sanctified by the Word of God, and by inward Prayer, as well as both inward and outward, but the outward without the inward, hath no virtue to sanctifie the Creatures of God; and yet certainly ye give too much cause to judge, that your outward Prayer wanteth the inward, when ye allow both the Members & Ministers of your Church to be Members and Ministers, without all inward Holiness, or working of the Spirit of God. And how the Prayer of Unholy Men, (as ye allow your Ministers may be, that consecrate the Bread and Wine to be the Sacrament of the Supper) can consecrate, sanctifie, or make holy, even as Instruments, these Elements, is as strange a Paradox, as how an unclean thing can bring out a clean, or one contrary another.

Pag. 146. Ye alledge, That the Seventh day was appointed, viz. for a Sabbath, before the Fall, and

and so was no Type of Christ. But the former ye barely alledge; for that the Seventh Day, its being said to be blessed, &c. (suppose a natural or common Day) before any mention is made of the Fall of *Adam*, no more proveth its institution before the fall, for a Sabbath, than that it can be proved, there were diversities of Languages before *Babel*, because Languages or Tongues are mentioned, *Gen.* 10. 5. 20. 31. and yet in the following Chap. vers. 1. its said, *The whole Earth was of one Language*; for divers things are recorded in Scripture by Anticipation.

Pag. 147. Ye say, *Heb.* 4. 9, 10. it is said, *Christ entred into his Rest*; and doth that mean, *that he entred into himself*? *Answ.* It is not said that Christ or God entred into his Rest, but *That God ceased from his Works*; but allow it, *That Christ entred into his Rest*, is not That that he entred into that Glory he had with the Father before the World was? and can God or Christ have another or better Rest than Himself? or can any natural or common Day be a Rest unto God? O blind Men! Ye call an inward Day, Non-sence, but it is because ye have not sence to understand it: Is not the Day of Gods Power, and the Day of Salvation, mentioned in Scripture, an inward and spiritual Day? Ye say again, *If I can find an inward Seventh Day in Scripture, it will be a rare Invention.* I Answer; As I find Moon and Sun inwardly

inwardly and spiritually understood in Scripture, so I find seven Days, and a Seventh Day inwardly and spiritually understood, see *Isa.* 50. 26. but this to you is still a Mytery. And whereas it is the outward and natural Sun that constitutes common and natural Days, therefore did *Origine*, *Augustine*, and many others conclude, That the seven Days, mentioned *Gen.* 1. 2. and *Exod.* 20. could not be common and natural Days, for there was no Sun until the fourth Day, nor Firmaments until the second, nor dry Land and Sea till the third.

P. 147. That God altered the Sabbath from the Seventh Day to the First, ye meerly alledge, without any proof, as your common manner is. I suppose ye are not so ignorant as not to know that *Calvin*, the Father, so called, or Founder of the *Presbyterian* Church, and the *French Protestants* generally, and also the *Dutch*, tho' they keep the First Day for worship, after the manner of primitive Christians, as we also do, yet do not judge it to be the Sabbath, or commanded by divine Institution; & we set apart that day worthily and commendably, with other Protestants, neither for any betterness in it, simply as a Day, nor as being commanded for a Sabbath, but in honour of our Saviours Resurrection, after the Example of the primitive Christians in the Apostles days, mentioned in Scripture, and that we see a great conveniency and service in it, to keep a Day
 weekly

weekly unto the Lord, and as said the Apostle, *He who keepeth a Day, keepeth it unto the Lord,* and that Day rather than another, because of Christs Resurrection on the first day of the week, and the worthy Example of primitive Christians, recorded in Scripture.

And thus I have gone through all the Heads contained in your Book, relating to the Doctrinal part, and have showed our agreement in every one of them, with the holy Scriptures, and also with famous Protestants, and Antient Writers, call'd *Christian Fathers*, except in that one matter of *Infant Baptism*, wherein if we differ from many of these called Antients in one thing, ye differ in another; for they generally judged it absolutely necessary to Salvation, which ye, as well as I, judge an Error in them, and these called *Baptists* commonly, who may be judged as good Protestants as ye, deny your *Infant-Baptism*, as a humane Invention; and yet ye have no other: And if this doth not unchristian them, so nor can it us; and ye deny their baptizing into Water such, who have been baptized, when Infants; why then may ye not allow the same Charity to us, that ye, viz. the more sober part both of *Presbyterians* and *Baptists*, so called (tho' the more Rigid sort call one another *Hereticks*) allow one to another, and that we allow to the sober, and tender, and honest hearted of you both,

yea, and to such in all Professions, where the Head and Foundation is held, which is Christ? & we have that Charity, that there is a sincere sort among all Professions, who belong to God and Christ, and tho' they have wrong Notions and Conceptions of some things belonging to *Christian Doctrine*, and have not a form of sound words, in delivering some matters of Faith, which is a great hurt unto them, yet they have some true inward sence of Christian Truth and Doctrine, and their faith and sence may be partly sound, where their words, where by they express it may be very unsound; for many have a right sence and feeling of things, whereof they have not a right Elocution, Utterance and form of Speech, as in Naturals, so in Spirituals, as when Men taste Honey, and their taste of it is the same, yet they differ in the Names they give it, or in some subtile and curious Questions about the Nature of it, or the nature and manner of tasting it, that is not so very material. So men may have some real sence and experience of the workings of the holy Spirit, & inward divine Revelations and Inspirations, that work and beget in them some measure of true Faith, Hope, Love, and other Christian Virtues, and yet by the Prejudice of Education, and wrong outward teaching, or ill wording of things, may give wrong Names to things, yet God forbid we should unchristian them, simply for a Mistake,

or

or defect in not giving proper words & names to things; and yet many things of Controversie, among single hearted men, lie but in words, and such should have a regard to that which is good, tender and sensible one in another, where it is felt: But where a persecuting and malicious Spirit, and great hardness of Heart prevailleth in any, these are not to be regarded as Christians, whatever they profess. So I would have you all to know, all the sober and tender hearted People of *New-England*, and else-where, whether called *Presbyterian*, *Independent*, *Baptist*, or *Episcopal*, &c., and others, holding the Head, and being sincere in the main, That we can, and do own that your sincerity, altho' we cannot but differ from you in matters both of Doctrine and Practice, wherein we find you to err from the path of Truth, and so far as we have together attained and are agreed in all good things of Christian Doctrine or Practice, let us walk by the same Rule, and live in Charity one with another.

Pag. 148. In your Reflections on that I called, *A Call and Warning to the People of Boston, &c.* first, ye falsely charge me, That I arrogate as much to myself, as any of the Prophets of Old had, of an immediate Mission from God. But let that Paper be considered, and it shall not be found that I arrogate or assume any thing equal to the Prophets of Old, only I did, and I do

do still affirm, That I had the Word of the Lord to declare to the People of *Boston, &c.* and it was as a burden unto me, until I had delivered it; & he who hath not Gods Word, as it liveth and is the Word of Life in his heart, is no true Minister of Christ, but every Minister of Christ is not either Apostle or Prophet, in that high and eminent sense that is frequent in Scripture. Ye charge me with, 1st. *Lying*, 2dly, *Slandering*, 3dly, *Railing*, 4thly, *False Doctrine*, 5thly, *Non-sence*; but all this ye alledge without proof, as your manner is: Sharp Speeches are not Railing always, but commendable in some cases; for both Christ, and the Prophets and Apostles used them to men of your Generation, & your Speeches are more sharp against me & my Friends than ours are against you; and which are most deserving, we freely leave it to the Lord, and his Witness in mens Consciences. Ye would fix *Non-sence* on my words, that I said, *Your Self-actings of all sorts, in that ye call your Duties and Performances, ye are to repent of, &c.* Where it is clear, by that ye call your Duties, I did understand, (and so might ye) your *Preaching, Praying, Singing without the Spirit of God*, and them pag. 149. ye call *Dirt and Dung*; and yet ye continue to offer up this *Dirt and Dung* unto God, but remember that God will cast the *Dirt & Dung* of your Sacrifices on your faces, and the *Dung* of your solemn Feasts, according to

to *Mal. 2: 3.* And surely, seeing by your own confession, your *Prayers are Dirt and Dung*, they cannot be that pure Offering which God promised his People should offer up unto him, *Mal. 1. 11.* 6thly, Ye say, *Prophets do not use to call men to Repent of their holding the Truth as it is in Jesus, and his Call is nothing else.* *Ans.* I bid you not Repent for your holding the Truth in Jesus; for that is false, ye hold it not in Jesus, but as ye hold many Errors in Doctrine, so ye hold something of Truth in Unrighteousness, according to *Rom. 1. 18.* and I bid you Repent of your *Hypocrisie, Pride, Vanity, Blasphemy, hard Speeches, Cruelty, &c.* 7thly, Ye say, *Prophets had went to show some proof of their Call;* but ye alledge, *I have shown none;* but ye have not told what proof they used to show, or what proof *John*, a great Prophet, showed to the Pharisees, for he wrought no Miracles; their ordinary proof was, *Hear the Word of the Lord, and Let the Lord be Witness,* and this is my proof, who do not equal my self to any of those Prophets; it sufficeth, that I am one of the least of the Servants of Christ. But it is hard to prove a thing to be White to a blind man, or that I speak to a deaf man: When ye can prove, that ye have Ears to hear what God saith in his Servants, or that your Ears are open to hear, I can prove, That God spoke by me unto you; but ye shut your Ears against Gods Call, as many did of Old, and said, *The Lord*

Lord hath not spoken, when he did speak. I say it with Sorrow, if ye were not blind, ye might see some of the Judgments of the Lord begun to be executed upon you, which I was made, with great sorrow to declare, I did feel were to come upon the People both of *Boston* and *New-England*, if they did not speedily Repent; & though Ye have not considered and laid it to heart, yet some have, and more I hope will, for their Amendment; but as for me, I have not desired the Evil Day to come upon you, but greatly desire, if it be the good will of God, that ye may find Mercy to Repent, and so his Wrath that is begun to kindle against you, may be quenched. And though I told you, *That whatever Doctrine cannot be proved from Scripture, is to be rejected, whatever pretence men may make to Immediate Revelation*; yet this doth not reach me, for I bring no Doctrine but what I prove from Scripture; but as for the Call that Gods Servants used to have, they proved it not by Scripture, but by the living Voice of God speaking in them, to all who have an Ear open to hear, but your Ear is shut, as so was *Pharaoh's* Ear, against God's Call in *Moses*, though accompanied in him with great Miracles; and as some believed, that saw no Miracles of old, so many did not believe, that did see them; and so would it be now, if Miracles were wrought.

In your Appendix, which containeth a poor empty shadow of Answer to my Letter unto you, I need not take notice of all your Imper-
tinencies, nor reply unto them, as judging in
loss of time and paper. Ye say,

1st, Ye hope, ye have now given a satisfactory Reason, why ye called my Letter a Blasphemous and Heretical Paper. But your hope will prove vain, I freely leave it to all that are sober, and able to judge in these matters. *2dly, Ye think, ye have now found spiritual Weapons, if the Word of God be the Sword of the Spirit, Ephes. 6. 17.* But the Word of God ye are ignorant of, and also of the Scripture that testifie of it, and ye have only wretched and abused some places of Scripture, to defend your bad Cause, as I have made sufficiently already appear. *3dly, Ye say, your preaching is open, and ye shut out none, but those that will not come.* But this is a poor excuse, do ye not deny, to give us a fair hearing, when if any come to answer to your false accusations, and gain-say your false doctrine, before they can speak one sentence they are carried away to the Goal? *4thly, Ye alledge, when I came unto you, your Liberties were taken away.* But this is a notorious Falshood; ye had all the Liberty that we or I had, or could be desired: None of your Meetings were disturbed by them in Authority, nor no Prohibition to hinder you fairly to debate things of Religion, only ye had not power
to

to persecute as formerly, and your Sun of Persecution was set. 5thly, Ye falsely alledge, I boast of my great Conquest; for I only publish your Cowardice. And that ye say, Ye suppose ye have made my Cake appear to be Dough, it is but a supposition, and hath nothing of truth in it. 6thly, Ye say, Ought not the Shepherd to be aware when the Wolf comes to his Flock? But suppose I were a Wolf, (as I thank God I am not) when the Wolf cometh among your flock openly, should the Shepherds abscond, and not give the Wolf an open Assault? Is this the way to defend your Flock? unless ye did judge, that by your open appearing in a publick Dispute, ye would discover your weakness. 7thly, Ye say, Ye knew I was a Quaker, and therefore doubted my design. But I told you plainly what my design was, viz. To discover you to be Teachers of false Doctrine in many things. 8thly, Ye say, I give no demonstration, that I came in the Will of the Lord unto you: But ye should say, ye are blind, and cannot see it, as all false Teachers and Persecuters were, who did not acknowledge that the true Servants of God, who came unto them, were sent of God. 9thly, Ye falsely, and without all shadow of proof, say, It was of God, doubtless, to leave him in the bands of Satan, to be thus acted: I value not your false Judgment, further than to pitty your great Blindness. 10thly, Ye say, I have set you a President, viz. To Lye and Rail, but ye follow

follow it not. But let all sober and impartial Readers judge, whether ye have not both Lyed and Railed most grossly ; and tho' I have used some sharp words towards you, according to your desert, as Gods Servants have done formerly against men of your Spirit, yet my tender Conscience beareth me witness, with the help of God, that I have neither lyed nor railed upon you. *11thly,* Ye say, *It hath been proved, that I bring another Doctrine, than that of Christ.* But ye say it, and that is all : And whereas I told you, an Heretick (tho' I am none) should be twice admonished, before he is rejected ; Ye answer, *Have I not been more than so ?* But I say, I never to this day received Admonition from any Church, *Presbyterian* or other, according to due Church Order, as Christ hath instituted ; and though I have had divers Debates, some in writ, and some by word of Mouth, with divers Opposers, yet that saith nothing that ever I was duely admonished, according to Christs Order, nor rejected out of any Church Society ; for these I had to deal with were only private Persons ; and therefore ye are impertinent to mention, for your excuse, either *John Alexander* in Scotland, whose Book I have many years ago answer'd in print, and my Answer to it is now in *New-England*, or these *Baptists* (who are judg'd by many of you to be *Hereticks*) at *Barbycan* in London, or any at *Hampton* ; Publick Disputes are one thing,

and

and an orderly Church Admonition or Censure, is another. But whereas ye mention *Salem*, your insinuation faileth you, I writ a fair Letter to the Priests at *Salem*, to have some discourse with them before the People, but they refused, and I had no further meddling with them. And tho' ye grant that Christ and the Apostles disputed with men of ill Principles, yet ye must not dispute with me, *because I am worse than any of those, and grown beyond Admonition*: But this is your bare alledgance, and none will believe you, but who are blinded with the same Prejudice as ye are. But ye give me no Answer, why though ye will not receive *Quakers* into your Houses, yet some of your sort will receive their Goods, taken from them by force, because they could not for Conscience sake give you Maintenance. That your preaching in your publick Houses, are instituted means of our Conviction, ye take for granted, without proof; nor can we believe you, so long as ye are declared Enemies to the Inspiration of the Spirit of Truth, that doth only qualifie Preachers to convince men of their Errors. But ye forget how ye contradict your selves in two weighty particulars, 1st, That we are past Admonition, and Incurable; and yet your Preaching in your publick Houses, are means of our Conviction, but not your Conference with us in private Houses: If we are past Admonition and Incurable, how can your Preaching

Preaching be a means of our Conviction, any more than private Conference in your private Houses? If it be a Duty to preach to us, is it not also a Duty, when ye are desired, to discourse with us in private, at least before Witnesses? *2dly*, Ye are guilty of another great Contradiction, *That because I am a Heretick, and worse, ye must not dispute with me, but reject me*; and now at last ye dispute with me in Print, that is a more open way of dispute, than by word of Mouth; or can ye find any ground in Scripture to warrant you to dispute with me in Print, and yet to forbid you to dispute with me by word of Mouth?

My comparing you to *Turkish Pyrates* that hang out false Colours, ye say, holds not *Parrallel*; but that I can freely leave to the judicious and impartial *Readers*. But it seemeth, all your former Reasons were but made or feigned, not real, why ye refused a publick Dispute with me; therefore ye proceed to give other new Reasons, that ye think will appear more solid. *First*, therefore ye begin again to say, *It was not in your power to grant it to me, to have a publick Disputation with you, without laying your selves obnoxious to the then Government, who had expresly forbidden the People to take liberty of any publick Meeting together on any occasion on the week dayes, besides the usual Lectures*. But to this I answer; *1st*, It might have been supposed as serviceable as your *Lecture*,

sture, to have allowed the time of your Le-
 sture to a publick Dispute. 2dly, If ye had
 given this Reason for your denial at first,
 without all doubt a liberty could have been
 most readily procured unto you, from the then
 Government. 3dly, Many of the People took
 a far greater liberty afterwards, not only to
 meet openly, without leave of your then Go-
 vernour, but to do a great deal more, &c. But if
 it was unlawful to dispute with an *Incorrigible*
Heretick, why do ye now insinuate, that had
 it not been for laying your selves obnoxious to
 the then Government, ye would have given
 me a publick Disputation with you? Surely
 ye do greatly forget your selves, to write such
 Contradictions. Secondly, Ye say, *Ye knew none*
of your Hearers had any scruple about your Do-
ctrine. But what then? ye should be ready to
 give a Reason of your Hope to every one that
 asketh you, and to convince Gain-sayers, if
 they be out of the way, and ye in it. Thirdly,
 Ye say, *Ye knew there would be no holding of me to*
any Law or Rule of Disputation, partly because a
Quaker, and partly by Reports of me, and that
I would bring all to my Revelations, &c. But
 who seeth not the weakness and shallowness of
 these Fig-leaf Reasons? These called *Quakers*
 are known to be men of Reason, and many of
 them know as well as ye, how to hold to the
 true Laws of fair Dispute, and false Reports
 of me I value not; it never was nor is my way
 to

to bring any matter of Dispute (leaving the Scripture) to inward Revelation; but if I cannot prove the Doctrine, whereof I charged you to be false, from Scripture, I should be silent; and Ye and the Readers may see, I have not left the Scriptures, and run to inward Revelations (tho' I own, that without inward divine Revelation no man can have a right understanding of Scripture) for proof against you, but hold to Scripture and Scripture-proof, in a way of fair Reasoning. 4^{thly}, Your last Reason is as false as any of the rest, *That I had declared my self at once in opposition to almost all the fundamental Articles of Religion, which have been maintained almost Seventeen hundred Years by the Church of Christ.* The falsehood of this will sufficiently appear, from both my first, and this latter Book, to all sober and judicious Readers. And whereas ye say, *Who but Mad-men would expose these to be publicly debated?* Why then have ye exposed them that ye call *Fundamentals* (but are no Fundamentals of Christian Doctrine, but Fundamental Errors, that false Churches have been built upon) now to be publicly debated? Why do ye thus declare your selves, by your own confession, to be such *Mad-men*, to debate them so openly in the face of the Nations, both in *America & Europe*, yea, much more openly than they could have been by 2 or 3 hours discourse before two or three hundred People?

And that ye your selves gave the rise to this so publick way of disputing in Print, is evident from the words of your Letter, saying, *If he would have a publick Audience let him Print.*

I desire the Reader to take notice, That what Testimonies of antient or latter Writers of good esteem among *Protestants*, I have cited in this Treatise, is not for want of sufficient proofs of Scripture Testimony, on every head of difference betwixt our Opposers and us ; for I have brought sufficient Testimonies of holy Scripture to confirm every one of these heads, as the judicious and impartial Reader may observe in both my Treatises ; but because these men who are our Opposers, thinking to render our Doctrine odious, do accuse it, either as *Novel*, or as *Old Heresies revived by us*, and as *contradicting almost all Fundamentals of Christian Religion for almost Seventeen Hundred Years past, held by good Christians* ; Therefore I found it convenient to cite these Testimonies, to show our agreement, not only with the holy Scriptures, but also with other Writers of good esteem among *Protestants*, even in these very Heads, called by our Opposers *Heresies and Blasphemies*, that their Ignorance and Partiality may appear, and their evil Design to render the Truth Odious, may be discovered.

In the end, I desire the *Reader* to take notice how that after C. M. and his Brethren have been disputing against all *divine Inspiration*, as a most absurd and false Doctrine, so much as to suppose it remaining or in being, whereby men may be assisted to preach or pray, yet in his *Postscript* to his *Thanksgiving Sermon*, printed in 1690. he giveth an account of some prophesying Boyes and Girles, and other Men & Women now in France, that both pray and preach by *Inspiration*; and he saith expressly, *He dare not say what Authority or what Original is to be assigned unto these Inspirations*. But seeing, according to his Doctrine all *divine Inspiration* is ceased, he ought to conclude, *they are not of God, but of the Devil*; but because he dare not so conclude, he alloweth it to be possible they may be divine; which is a manifest Contradiction, and giving away his Cause; as also that he alloweth, *that Girles and Women may preach and pray in Christian Assemblies*, which the Priests of *N. England* have so much opposed. G. K.

An APPENDIX.

AMONG the many Writers this scribbling Age hath furnish't the World with, there is none in these *American* parts hath been so busie as one *Cotton Mather*, a pretended Minister of
the

the Gospel in *Boston*, whose publick Discourses in print sufficiently evince to the serious Intelligent Reader, how little reason himself hath to assume that Title, or his Brethren to confer it upon him. I shall only at this time take notice, as the Lord shall assist me, of that, by him sent forth to publick view, under this Title, *The Serviceable Man, A Discourse made unto the general Court of the Massachusetts Colony in New-England, at the anniversary Election the 28th of the 3d Mo. 1690.* The stile, tendency and purport of this Discourse more resembles the Harangues of a Mountebank or Comedian, than of a serious sober Christian, much less a Minister of Christ; its plain, this Author hath been more solicitous to please the Ears of his credulous Auditors, than to consult how Truth would vindicate his Assertions, as appears partly by his Self-Contradictions, and also by his false malicious Slanders and Reproaches of an innocent People, by him and others in scorn call'd *Quakers*, whose Principles he is either unacquainted with, or else wickedly perverts them; if the first, he manifests his Ignorance, if the latter, his Envy and Malice, both ill Companions for a Minister of Christ. In proof of his Self-Contradiction, read pag. 28. of his said Book, compared with pag. 57.

Pag. 28. thus, 'Tis the Prerogative of New-England, above all the Countries of the World,
That

That it is a Plantation for the Christian & Protestant Religion : You may now see a Land filled with Churches, which by solemn and awful Covenants are dedicated unto the Son of God ; there are, I suppose, more than an hundred of these holy Societies among us, which would in Luthers judgment render the meanest Villiage more glorious than an Ivory Palace ; in these you may see Discipline managed, Heresie subdued, Prophaneſs opposed, and Communion maintained, with a careful respect unto the Word of God in all ; you may see faithful Ministers and sincere Christians, and multitudes of Souls ripening apace for the Kingdom of God ; you may see proportionably as much of God among them, as in any spot of Ground which the Children of Adam walk upon. This is greatly in praise of N. England, if he had not as fully & amply contradicted it, p 57. in this manner ; But if our Fathers were to write unto us from that Heaven unto which they are gone, I am thinking what they would say ; Would they not write in very disgracing Terms unto us, and say, Alas ! you don't walk in our wayes : we left in your Hands, a work to be done for the People of God ; but you have thrown by that work, and found something else to be concern'd about. We hop'd that you would have trod in our Steps, and that we should have shortly congratulated your Arrival to the Glorious place, which we are Triumphant in ; But we now fear, That we have dropt you and lost you forever ; and that we shall never see you more, till we behold you
wringing

bringing your Hands and Gnashing your Teeth among the Goats at the Left Hand of the Lord Jesus in the Day of His Appearing.

If what this Writer so confidently affirmed before were undeniably true, let the Reader judge, how unlikely it is, an Epistle from Heaven should be filled with such Contents against so holy a People; and for the future the Author will do well to avoid the like Contradictions. It cannot be counted Breach of Charity in me, or any other, to give greater credit to what I am ready, with him, to believe would be the Contents of an Epistle from Heaven, from such of their Fathers as are gone unto those heavenly Mansions, prepared for them by our blessed Lord and Saviour Jesus Christ, than unto this Author's Character, directly Contradictory hereunto.

This Author hath plentifully vented his Envy and Malice against an innocent quiet peaceable People, whose behaviour under all Governments (where by the Providence of God they have had their abode) hath been such as loudly gainsays the bitter Invectives belched forth against them by this Satirical Author in pag. 34, 35, 36. of his book: I shall cite the Passages verbatim, and so make some short Reply.

C. M.

While these Enemies are seeking to involve our Civil Concerns in Confusion, there are Sectaries and Seducers that are using their Batt'ring Rams
upon

upon our Sacred Ones. And among those, the Quakers are certainly the most Malicious, as well as the most Pernicious Enemies.

Reply.

Here is a heavy Charge against an innocent People, that they are not only *Scoundrels* and *Seducers*, but the most *Malicious* and *Pernicious Enemies* among those. Were this as firmly proved as 'tis boldly asserted, it were enough to render us Odious: Its no less just than strange, this man should be so infatuated, as to imagine, those many thousands, unto whom his Discourse is made publick by print, should be so easily imposed upon as his credulous Auditors were that day; for may not by this manner of Reasoning, without the least shadow of proof, the best of Societies, as well as particular men be grossly abused: A Method the Papists use against the Protestants.

C. M.

They were once in a ready way to have broken up all the Good Order whether Civil or Sacred, in the Infancy of this Plantation; which occasioned the Authority whom they would have undermined, then to turn a Sharp upon them, by Laws not so severe as those in the Realm of England against (their Fathers) the Jesuites, on the same Account: yet those Troublesom Hereticks, who had no Business here at all, but the overthrowing of our whole Government, would push themselves on the Swords point; and tho' repeated Banishments with

with merciful Entreaties to be gone, were first used unto them, nevertheless, two or three of them would rather Dye, than leave the Plantation undisturbed.

Reply.

How or after what manner the Plantation in its infancy was in such danger, our Author is silent in: True it is, that upwards of thirty Years past, some of our Friends, as faithful Servants, in obedience to their Lord and Masters command, the great God of heaven, by the spirit of his Son in their hearts, did visit *N. England* in true and tender Love to the Inhabitants thereof, for whose Immortal Wellfare they earnestly travailed, and were bowed down before the Lord, & being amongst them in much brokenness of Heart and contrition of Spirit, they were grieved and weighted in their Souls with the Hypocrisie in *New-England*, against which they witnessed, sealing it with their Blood, their hearts being filled with that Message the holy Apostle *Paul*, in his day, was imployed in, *Acts 26. 17, 18.* To open their Eyes, and to turn them from Darkness to Light, and from the Power of Satan unto God, directing them to the manifestation of the Spirit of God in them; A Teacher not to be removed into a corner, nor that would any ways deceive them, or suffer them to be at ease in sin: This High way of the Lord, cast up in his Son Christ Jesus, the Light of the World, the Sound thereof offend-
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ed the Ears of *New-England's* Teachers, who
 not unlike *Demetrius* the Silver-smith, *Acts*
 19. 24. proved notable Incendiaries against
 the Lords Servants, lest their craft should be
 in danger, so far did they kindle the Rage and
 Fury of their bigotted Rulers, that by cruel
 Usage and inhumane Laws they far exceeded
 any thing in the Realm of *England* against the
 Jesuites. And whilst I am writing, there
 livingly springs up in my heart, to you the In-
 habitants of *Boston & New-England*, a weighty
 Exhortation, and that intender Love, That
 you would mind the Grace of God that bring-
 eth Salvation, and as the holy Scripture testi-
 fies, hath appeared unto all men, 2 *Tim.* 11.
 that in the same you may see your blind Guides,
 for if the Blind lead the Blind, both shall fall
 into the Ditch: Beware that it be not your
 Condemnation that Light is come into the
 World, and that you love Darkness rather
 than Light, because your Doeds are Evil: I
 have neither Envy nor Malice against the
 Priests or People of *New-England*, but earnestly
 desire the Eternal Well-fare of both; yet I
 cannot but lament the present state of *New-England*, as well as its former, whose Priests, to
 the life, are drawn out in the 3d of *Micah*, v. 5.
Thus saith the Lord concerning the Prophets that
make my People Err, that bite with their Teeth,
and cry Peace; and he that putteth not into their
Mouthes, they even prepare War against him; &
 vers. 11.

vers. 11. *The Heads thereof judge for Reward, and the Priests thereof Teach for Hire, and the Prophets thereof divine for Money; yet will they lean upon the Lord, and say, Is not the Lord among us? none Evil can come upon us.* O *New-England!* *New-England!* is not this your present state? Are not your Priests crying Peace unto you, as if no Evil could come upon you, in the midst of these Cloudes of Dangers that are hanging over your heads? some of them you have, for more than a Twelve Moneth felt, to wit, A Bloody & Cruel War with the Heathen, the loss of so many Lives hath humbled me before the Lord, and at this time the earnest Cry and Supplication of my Soul unto God, is, That you may by your speedy & sincere Repentance unto him, prevent his Judgments for the future. That the Jesuits may be properly termed the Fathers of *New-England* Priests, none can doubt, if they differ not from their Brother John Cotton of Hampton, who in a publick Dispute with G. K. owned, To have received his Ministry by the Pope of Rome, whose Emisaries they are. Beside, as they can never prove the Quakers guilty of any one Jesuitical Error, yet we can prove these Priests of Boston guilty of many, and more especially in their being Incendiaries against the Peace of the Government. The further calumniating those who suffered Death, to answer your Cruelty, is but a mean way to expiate the Crime of

of their innocent Blood, which crys aloud for Vengeance, and the Lord, unto whom it belongs will repay it. Thou Cotton Mather, nor all thy Fraternity will never be able to prove these 4 Worthies troubleſom Hereticks, that patiently endured Martyrdom for the Testimony of Jeſus, by their cruel Hands; neither will thy poor Inſinuation help, *That two or three of them would rather dye, than leave the Plantation undiſturbed.* They had no reaſon to hearken unto your Hypocritical entreaties to be gone, it was their Birth-right, as free-born Subjects of the Kingdom of *England*, and ſo might claim it to inhabit *N. England*, as well as any that there reſided, as not being forbid to them by either the Law of God, or the Realm of *England*; ſo that being innocent, they feared not man, that could only hurt the Body, but feared him that could caſt both Body and Soul into Hell Fire.

C. M.

It is poſſible a Bedlam had been fitter for thoſe Frantick People, than what was inflicted on them; and for my own part, I muſt profeſs with regard unto ſuch Hereticks, Ad Judicium ſanguinis Tardus ſum; nor have I the leaſt inclinations to Hereticide as a fit way to ſuppreſs their Errors.

Reply.

Here our Author doth not a little impeach the Authority of *N. England*, at that time, who were acceſſary to the Death of thoſe 4 Worthies

thies, by him call'd *Franrick People*, for if, according to him, a *Bedlam* had been fitter, surely they greatly sinned in passing and executing *Sentence of Death* upon them; the present Governour *Simon Broadstead*, then a Magistrate, is greatly concerned in this Charge, which amounts to no less than the taking away four Lives by an unjust Judgment; for how can that Sentence of *Hanging* be just against such for whom a *Bedlam* had been fitter. Such as this Author renders our Friends to have been, are by the Laws of *England* exempted from the punishment of Death; as also, its reckoned amongst the Abuses of the common Law, That such who kill People by false Judgment, be not destroyed as other Murderers, as may be seen in that noted Book, called, *The Mirror of Justice*, C. 5. Sect. 108. in expresse words thus, *It is abuse that Justices, and other Officers, who kill People by false Judgment, be not destroyed as other Murderers, which K. Alfred cause to be done, who caused forty four Judges in one Year to be hanged, as Murderers, for their false Judgments; which in the said Book are particularly noted, and in the 4th Case he instances, how King Alfred hanged Cole, because he judged Ivc to death, when he was a Mad-man.* Cotton Mather forgot his respect to the venerable *Mordocai* of his Country, as he at other times terms him, when he thus exposed him.

Especially every Shepherd is an Abomination to those Egyptians: and one of some Figure among them, an Ignorant and Malignant Apostate, who has this Mark of the Unpardonable Sin upon him, that he calls those Prayers of ours, with which the Holy Spirit of God has helped us to Vanquish the very Devils themselves, but so many Conjurings, and Charms, and Spells; this man has vomited more venomous Pamphlets against these Churches, and all the Ordinances therein observed, than any that have gone before him; only God has helped some of us lately to furnish our Churches with an Antidote.

Reply.

The nature of the true Sheep is, that they will follow the Shepherd of their Souls, Christ Jesus, for they know his Voice, and a stranger they will not follow, but will flee from him, for they know not the Voice of a stranger, John 10. 4, 5. This is the case of those our Author reproaches with the Title of Egyptians, who are known to many to be true Israelites indeed, & will be manifested as such, unto many more; these knowing the voice of their Lord and Master, cannot give ear unto the uncertain sound of N. England's Shepherds, who teach for hire and divine for Money, & run and are not sent. To revile, is a poor way of Reasoning, & lays this writer but the more open: His Venom belched forth against a faithful Servant of the Lord,

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will return one day upon him, if he repent not; what hath been written by this my dear Friend and Brother, against the *visible Churches of N. E.* or against C. M. in particular, it will be too hard a task for him or a decad more of his Brethren to refute: How poor an *Antidote* the four Priests of *Boston* have furnished their Churches with, will appear to the Impartial Reader of the Reply thereunto.

John Delavall

ERRATA.

Pag. 3. line 20. read *placed*, p 6 l 21 r *wilfull*, p 11 dele *and*, p 14 l 3 after *rebuked*, add *so*, p 28 f *quid* r *qua*, p 22 l 3 r *afflatus*, p 30 l 25 r *satirical*, p 34 l 1 r *mystery*, p 44 l 14 dele *nor*, p 66 l 17 r *pneuma*, l 18 r *pneo*, p 71 l 18 r *sister* man, p 85 l 23 r of *holiness*, p 94 l 17 r *School* boy, p 98 l 14 r *arbitrium*, p 98 l 29 after *Pro* vidences, read *which are not my words, but these following, by suitable Providences*, p 120 l 28 r *unum*, p 124 l 5 r *certain*, p 173 l 14 r *Grace of* God, p 179 r *dissolute*, p 208 r *information*.

T H E E N D.

